

THE
LUMBEE
METHODISTS

GETTING TO KNOW
THEM



A FOLK HISTORY

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A FOLK HISTORY

Sandy Plains Church



THE
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GETTING TO KNOW THEM

A FOLK HISTORY

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Meaning of the Logo

- The Pipe is a symbol of prayer.
- The Feathers represent the five regions in NAIC.
- The Circle represents the Sacred Circle of Life which depicts the wholeness of life in relation to the Creator and Creation.

Dedicated to Lumbee Methodists—past
and present—who have shown how de-
termination born in spiritual power can
produce achievement.

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Foreword

The Lumbee Methodists: Getting to Know Them

The stories found in this volume are an essential part of any complete story of the State of North Carolina, The United Methodist Church in the North Carolina Annual Conference, and the faith and life of those Native American people called Lumbee. The material recorded here is told simply, beautifully and, yet, so powerfully. I was deeply moved and inspired by the accounts of the faithful, and often costly, witness of the Lumbee clergy and laity of both the past and the present. My own vision of vital congregational life was enlarged as I read about the local communities of faith whose stories are presented in this volume. My own faith was strengthened as I read the stories presented here of persons and congregations who experienced in deep and personal ways the meaning of Jesus' promise to the Apostle Paul, "My grace is sufficient," and then became channels of that grace into the world around them.

I am deeply grateful to Jane and Michael Smith for their sacrificial efforts in producing this work. I am confident that my work as bishop in the North Carolina Annual Conference will be enhanced by the information and insights received from this book.

C. P. Minnick, Jr.
Resident Bishop
Raleigh Area
United Methodist Church

July 1990

Preface

This work is a personalized story of the Lumbee Indians as North Carolina Methodists. There is much which may surprise many readers.

Their Christian beginnings are as obscure as their tribal roots. Their oral traditions provide some orientation. Their robust individuality combines with a sense of community to guard their identity in a changing world. From the days of circuit riders, itinerant evangelists, and missions, to the coming of full-time, local, native-born ministers, many Lumbee have found the “method and the means” of Methodism to be a wellspring of hope and support.

How these in-between people endured and surmounted the three-tiered social structures of Robeson County as Indians and as Methodists is the focus of this story. It views not only historical facts and “great” men, but it also sees women and children, and intimate subjects, as well as public behaviors.

The editor and writer had help from original sources and experts at every turn.

In Chapter One, Dr. Adolph L. Dial provided the framework for examining the origins of his Lumbee people. Dr. Dial’s hand is lovingly present in remembering the fabulous figure of his grandfather, Rev. W. L. Moore.

Rev. Frank Grill, Conference Historian, supplied records and analyzed the official interactions of The Church and the Lumbee for Chapter Two. He made it more possible to understand and appreciate both sides of this story of Methodism developing.

Chapter Three expresses an Indian form of United Methodism, from the Lumbee perspective, featuring stories of today’s fourteen churches. The variety in length and specificity of the stories reflect individual differences both in the development and documentation of each church.

Chapter Four embraces special events which have shaped the Lumbee presence within Methodism. Like the different churches, individual people have made immeasurable contributions to their communities.

Chapter Five addresses the quest for social justice. Though far from perfect, conditions in Robeson County are improving. Rev. Robert L. Mangum supplied many details of the quest, rooted and sustained in Lumbee church life.

Rev. Simeon S. Cummings inspired the closing chapter on Hope and the Future. His great experiences as the first Lumbee Methodist pastor in many areas, including advisor to the Bishop, promise a future full of hope and adventure!

Acknowledgments

Throughout, the continuing work of two Lowry men has inspired and broadened the scope of this story. Dr. Earl Lowry contributed documents and memories that completed many areas of research, from the first stages of the Lumbee pilgrimage to the heyday of his illustrious father, Rev. D. F. Lowry. Rev. Jerry Lowry made available his scholarship, which particularly aided the narrative through the period from the Civil War to the twentieth century. Memories of his father, Rev. Harvey Lowry, informed and inspired the text.

We are most grateful to the North Carolina Annual Conference and to the Ethnic Minority Local Church Committee for their initial encouragement and continuing financial support. Without the spiritual and technical guidance of Cliff Shoaf, the financial genius of Lawrence Lugar, the patient text revisions by Mary Ann Peebles, the gloriously unglamorous detail work of Evelyn Lane, and the labor-of-love first reading by and favorable response from Bishop Minnick, this volume would not have gone to press.

A particular word of thanks to Joseph Walter Smith for his urging and nurturing of this story. We appreciate beyond words his steadfastness through the four-year preparation of this book.

In 1986, at the request of the EMLC, the Conference Commission on Missions endorsed the writing of this history. Such a history, which covers centuries of cross-cultural encounters, was a challenge. But, taken as a serious task, the Commission of Archives, the CCOM, and the EMLC established a process—method?!—by which the story would be told.

Over the same period of time, Rev. G.W. Bumgarner, conference historian of the Western North Carolina Conference, was writing a history of the Blue Ridge-Atlantic Conference. We shared and exchanged data from the early days when the Indian churches were connected to that conference.

Local Church History Committees met monthly for over two years. Workshop leaders gave guidelines and helpful hints on the gathering and organizing of data; consultants read and critiqued the prepared outlines and manuscripts; and the completed narratives were submitted to a writing committee who edited them. The project writers and editors are indebted to the local writers and their sources; and, after so much time together, they feel a certain kinship to them. So, to them and to the many others who have aided us in this labor of love, we say THANK YOU!

Jane Smith
and
Michael Smith

Appended here is a partial list—it is impossible to name everyone, there are so many—of those whom we must thank:

Local Church History Committees

Ashpole Center: Bill James Locklear and Linda Hunt; Branch Street: Dufrene Cummings, Loretta Hunt and Zelma Locklear; Coharie: Simeon Cummings and Oscar Jacobs; Collins Chapel: Tryon D. Lowry, Elsie Blue and Franklin

Collins; Fairview: Bruce Locklear, Lillie Braboy and Janet Cummings; Grace: Sam Wynn, Jean Rouse and Helen Crotwell; Hickory Grove: Bruce Locklear, Bonnie Locklear and Clara Bullard; Lighthouse: Information by Frank Grill, Conference Historian; New Philadelphus: Tryon D. Lowry, Cleveland Jacobs, Earl Lowry and Adele E. Hall; Pembroke First: James Oliver, Shirley Lowry, Alta Oxendine and Jerry Lowry; Pleasant Grove: Kenneth Locklear, Linda James, Nathan Strickland and Harvey Lowry, Jr.; Prospect: Bob Mangum, Carrie M. Dial, Johnny Bullard and L.H. Moore; Sandy Plains: Jerry Lowry, Elowyn Woods, and Simeon Cummings; West Robeson: Jerry Lowry.

The Native American Church History Project

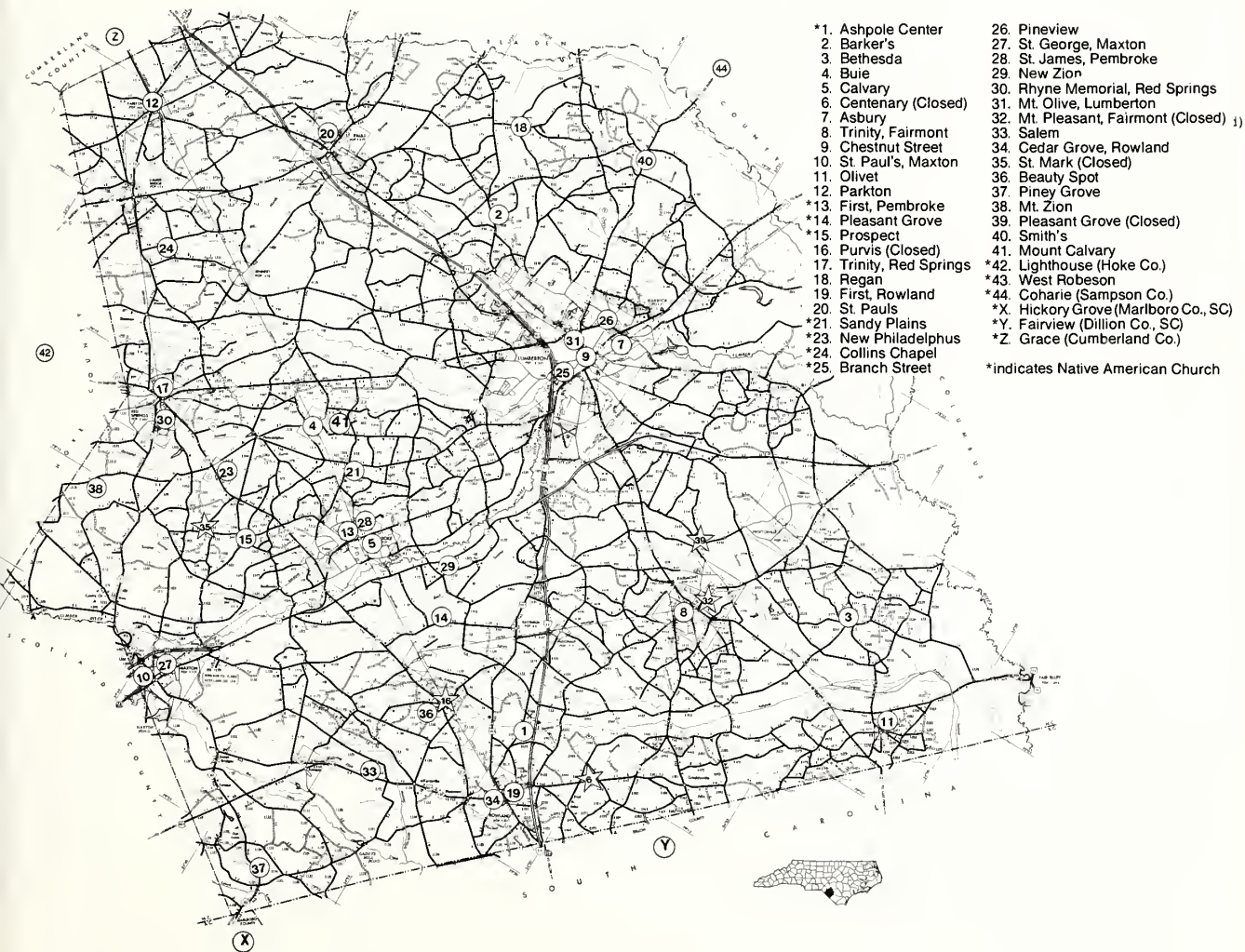
Sponsor: Conference Secretary, James Coile; Vice-Chairman, Michael Smith; Chairman: Jerry Lowry; Conference Liaison, Cliff Shoaf.

Committees

Research, Writing & Publishing: Jane Smith, Chairman; Harry Gatton, Simeon Cummings, Frank Grill, Jerry Lowry, Robert Reising.

Funding: Lawrence Lugar, Chairman; Oxivenia Hughley, Michael Smith.

Promotion and Distribution: Jack Benfield, Chairman; Jesse Brunson, Tom Faggart, Mrs. C. W. Twiford, Adolph Dial, Joe Smith.





Chapter 1 | Who Are The Lumbee?

And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. GENESIS 1: 6-8.

Ye say that all have passed away — That noble race and brave . . . But their name is on your waters — Ye may not wash it out. INDIAN NAMES, SIGOURNEY 1791-1865

Who are these people? The largest body of Indians east of the Mississippi? Who have never been on a reservation? And who have no affiliation with the Bureau of Indian Affairs? The answer is not simple . . . They have faced some great obstacles and strong enemies, and they have overcome many, most in fact. And yet, despite their numbers and achievements, the Lumbee remain a visible-invisible people. They live in two worlds: the outside, multi-racial world and their own Indian world. They, like all American Indians, suffer from an imposed anonymity, but the Lumbee situation is magnified by the mystery of their origin.

So, who are the Lumbee? If as Tennyson says "I am part of all that I have met," then the Lumbee people are indeed a complex entity. But are they impossible to know fully? . . . let's try . . .

.....
A River People
.....

They are a people of the river. The Lumbee River is an ancient stream that seems to wander aimlessly through south-

eastern North Carolina. It begins forebodingly as Drowning Creek, a name earned many times over, and draws strength from tributaries as it meanders eastward; almost imperceptibly, it blends with other waters to become the Pee Dee River, emptying finally into the Atlantic Ocean off South Carolina.

For most of its length, the Lumbee flows through swamps and woodlands, a shadowy world of half-seen creatures and movements, a world in which man has intruded, where nature can never be forgotten. Fittingly, in 1953, this brooding, mercurial river gave its name to the largest body of Indians in the Eastern United States.

While there is confusion surrounding their origin, the Lumbee are unquestionably Indian. Some historians believe them to be descendants of the Hatteras, a coastal tribe, and Sir Walter Raleigh's "Lost Colony" of 1587. Others say they are descendants of the Eastern Sioux; still, some, see them as an amalgam of tribes and races.

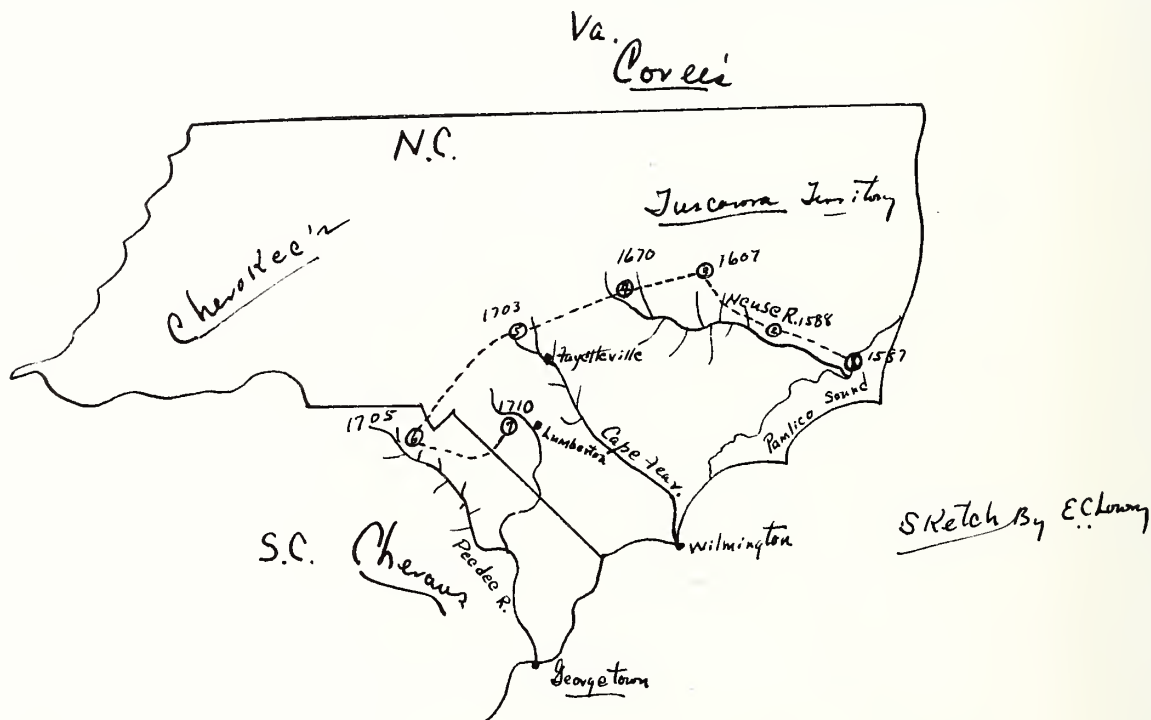
Clifton Oxendine, Professor Emeritus of History at Pembroke State University wrote:

... In 1730 Scotchmen began to arrive in what is now Robeson county. The universal tradition among the descendants of these first White settlers is that their ancestors found an Indian settlement on Lumber River ... They were living in European type houses, speaking English, tilling the soil in a rude manner, and practicing in rather imperfect ways some of the arts practiced by the civilized people of Europe.

Throughout the 17th century the Lumbee enjoyed a solitude borne of isolation. The abundance of fish and game, the fertility of their bottom lands, the availability of forest products, and the convenience of the river offered them self-sufficiency. At the same time, nature her-

self provided a sense of physical and psychological well-being. The swamps protected against enemies who might penetrate lesser natural barriers. The tall pines, imposing in height and number, stood over them like silent sentinels. Their remoteness from other tribes and from colonial settlements assured a period that was not troubled.

It is true that the Lumbee have no traditional "Indian culture" in dance or costume which manifests their identity. But, no one who really knows the Lumbee people can deny their attachment to the land, their religiousness, nor dismiss the sense of community. While Lumbees accept the law of private property, they part



Positions & Dates of White's Lost Colony - Followed the Dotted line.

- ① Landed - Aug 1587.
- ② Moved for Winter - 1587 - when storm appeared on Coast.
- ③ Seen Here By Smith & Strachey - 1607.
- ④ Visited Here By John Lederer - 1670.
- ⑤ " " " John Blair - 1703.
- ⑥ Lived Here - 1705-08 - (Family Bible).
- ⑦ Permanently Settled Here 1710 - & Sons fought in Revolution in 1776.

with their land only with great reluctance and usually out of extreme need. Lumbees are notoriously individualistic until some external common danger overrides.

The Lumbee originated in an environment which afforded isolation and protection as remnants both of “aliens” and Indian tribes came together. While some will find the conclusion of amalgamation unsatisfactory, it is most probable in light of the facts, traditions and logic of the situation. So the origins of the Lumbee Indians should no longer be viewed as lost.

.....
People of the Land
.....

With the coming of the eighteenth century, Lumbee seclusion began to end. They possessed lands in common, having no concern for metes and bounds and fee simple titles. With the coming of the Scots, they began to lay out boundaries and seek deeds to the property. Undoubtedly, such actions became necessary to retain the lands cleared and long cultivated. Two Lumbee ancestors bought land in the 1730s. John Brooks took title to one thousand acres in 1735, and Robert Lowrie purchased six hundred and forty acres in 1736. In the remaining decades of the century, land deeds proliferated. The Lumbee were accepting the concept of private property, and some were acquiring considerable holdings. The Indians took title to lands usually described by relationship to the Lumbee River, or to prominent swamps, such as Ashpole Swamp, Long Swamp, or Back Swamp (all unmistakably in Robeson County). Moreover, the surnames on the titles remain prominent among the Lumbee to this day: Locklear, Oxendine, Bell, Cumbo, Hunt,

and Chavis, as well as previously mentioned Brooks and Lowrie. The first federal census, taken in 1790, listed at least eighty-five families of Lumbee, classified as “all free persons not white.” Given the fragmented nature of early public records, neither land deeds nor census records completely account for the Lumbee. But they do unequivocally establish their presence and their roles as owners and tillers of the soil.

.....
Caught-In-Between-People
.....

The colonials had other economic effects on Indian prosperity. The Lumbee had depended on ingenuity and natural resources for economic survival. They became increasingly dependent on manufactured products. Guns, powder and shot are the most obvious examples, but it extended to many implements, especially those involving metalwork.

North Carolina was an important battlefield during the Revolutionary War, and her citizens, regardless of race, suffered from the problems of devastation, political factionalism, and economic disruption. In many ways, however, the most difficult problem to overcome was that of animosity between the citizens who fought for freedom and those who favored retaining union with Britain. As a result of the split between the Rebels and Loyalists, friends became enemies and families were broken up, sometimes pitting father against son and brother against brother. These kinds of wounds proved the most difficult to heal.

The Lumbee, having fought with the victorious Rebels, suffered no ill effects from this internecine division. In fact,

A.W. McLean in his "Historical Sketch of the Indians of Robeson County," argues that the Lumbee benefited from the Revolution and more precisely from the split among the new citizenry. A future state governor, McLean wrote concerning the Lumbee and the War.

During the Revolution some of these Indians served in the Continental ranks, as well as in the more local organizations raised by the State of North Carolina.

The territory embraced in Robeson County was much divided in sentiment, and toward the close of the Revolution it was the scene of a murderous civil warfare of unparalleled atrocity.

The tradition of these people (the Lumbee) that some of their leaders fought on the side of the Colonies seems to be corroborated by certain circumstances.

After the war, feeling against the local Tories ran so high that they were discriminated against and severe tests of loyalty were applied. There seems to have been no feeling against these Indians, for although not white they were allowed to vote as "freeman," without any change being made in the law to include them.

The United States, in 1812, abandoned neutrality and declared war on England. North Carolina played a very limited role in the war, being chiefly concerned about the danger of British attacks along the coast and the possible renewal of frontier warfare with the Cherokee, a fear that never materialized. Having been accepted as citizens and equals for some years, the Lumbee rallied when the call went out for volunteers. The Muster Rolls show at least eight Lumbee in the army, but like most North Carolinians, these Indian soldiers saw no combat, contrasted with the hundreds of casualties elsewhere.

.....
The Idea of Indians
.....

Colonial relations with the Indians of North America generally constituted a pathetic record of false promises, misuse, and dividing Indians against Indians. Interestingly, during the colonial period, since no decided cultural differences set them apart, the Lumbee experienced little discrimination because of their darker hue. The colonial definition of an Indian was cultural rather than racial; that is, an Indian was a person with an Indian way of life. So, Lumbee difficulties were essentially economic. In short, the Lumbee had to protect lands from competitors as equals, not as "inferior savages." By contrast, those Native Americans lacking the rudiments of the new culture found themselves viewed as obstacles, as objects of scorn and disdain. So long as cultural factors were the basis for Lumbee-colonist relationships, the differences that existed were manageable; but during the early nineteenth century more Southerners fell to stereotypes and racism. As this trend became more pronounced, Robesonians began to drink the poison of prejudice.

.....
A Resilient People
.....

If, as Thomas Hardy says, "... war makes rattling good history; but peace is poor reading," the reader is in for some fine reading with Robeson's Civil Wars.

Robeson Indians had served with distinction in the national conflicts before the Civil War, but that one was different. In the century between the coming of the Scots and the adoption of the Revised

Constitution of 1835, the Lumbee Indians saw their enclave invaded. They experienced new problems of accommodation which, on the whole, they peacefully solved. They took part in two great wars against the British. But they also witnessed the rise of two related strains of racism—one aimed at Indians because they had lands; the other aimed at Blacks because they threatened the lie of racial supremacy.

The Lumbee found themselves caught up in whirlwinds of emotion and prejudice. The dust of discrimination whipped about furiously and was settled only by an outpouring of blood. The Lumbee watched the developments after 1835 with uneasiness; yet they wanted to avoid undue alarm. After all, they were not tribal Indians subject to removal. They had long enjoyed the prerogatives and met the responsibilities of citizenship. The new constitution said nothing about depriving Indians of any rights they possessed. But the Lumbee misread the signs; the future was not going to be like the past. Authorities were pouring a special cup for them. In 1840, the North Carolina General Assembly had passed a law which prohibited free non-whites from owning or carrying weapons, without first having obtained a license from the court of Pleas and Quarter Sessions in their county. The Lumbee did not turn in their weapons or ask permission.

Implication was not lost on the Lumbee. They perceived an intent to treat them as inferiors which they steadfastly refused. Betrayed, the Lumbee grew increasingly antagonistic.

The Indians were also angered when other citizens sought to use them as free labor or, worse, to obtain their lands. The Lumbee still refer with bitterness to "Tied Mule" incidents, when a white farmer tied

his mule on an Indian's land, freed several cows into his pasture, and put a hog or two in his pen. Then, this citizen-farmer would arrive with the law officers to claim that the Indian had stolen his animals. Knowing that he had little chance for justice in the White courts, the Indian would provide free labor for a period of time, so that charges would not be pressed, or give up a portion of his land as a settlement. This was, of course, only one way in which the Indians were deprived of their labor and property; other, more "sophisticated" quasi-legal means were also used, such as "new" surveys and deeds.

Indeed, the racial split that began to develop in the 1830s finally culminated in the Civil War and in local rebellion. Indian resentments had built relentlessly and finally exploded over being forced to labor with blacks in Confederate camps and forts. Some fled, preferring a fugitive life in the swamps with other escapees.

.....
The Making of a Hero
.....

Not surprisingly, state and county authorities accused some Lumbees of Union loyalty, of hiding fugitive Union soldiers, and of having weapons stockpiled, as the 1840 law against owning weapons was invoked. Among those who refused to work as forced labor were the sons of Allen Lowrie, a prominent Indian landowner. The Home Guard watched the Lowries with suspicion. Tensions begat violence when Lowrie and his son William were summarily court-marshalled and executed in March, 1865.

The authorities, civil and military, failed ultimately to take any effective action against the executioners.

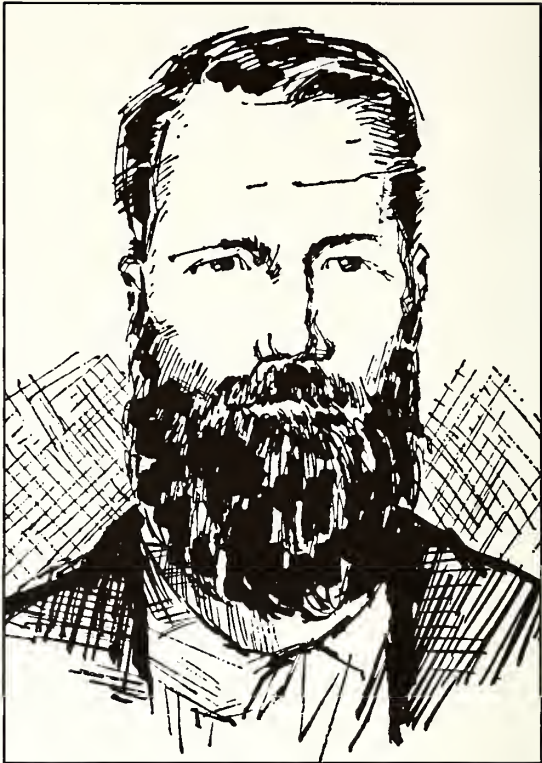
But, Henry Berry Lowrie, teenage son of Allen, witnessed the killing of his father and brother and swore vengeance against those responsible: vengeance was his.

In Lumbeeland the Lowrie War is what A.D. is elsewhere; they date from it, to paraphrase Mark Twain.

It was an impassioned period, shedding much blood. Henry Berry formed an outlaw band and terrorized the Robeson powers, robbing homes, stores, even the County Court House. After ten years, 1864-1874, Lowrie's twelve "true men" had killed and been killed; and he disappeared, leaving a wife and three small children: one more mystery in Lumbee history. For details of the Lowrie War, see McKee Evans' study, To Die Game.

So why is he the cultural hero to the Lumbee people? He was said to be a gentle man. He never harmed women or children. He killed only in self-defense, except for those who killed his father. And, he took from the rich and gave to the poor, making him "The Indian Robin Hood".

Lowrie inspired another unlikely hero in Henderson Oxendine, the only member of the Lowrie gang to be publicly executed. His courage—Christian witness—depicted proverbial Indian stoicism. Accompanied by Methodist clergy at his hanging, he opened a Methodist hymn book and began to sing, in a clear voice, "And shall I yet delay." He then sang "Amazing Grace! How sweet the sound." Then he looked anxiously around the audience a moment, stood with head bowed and a handkerchief to his face, as if in prayer for a few seconds. He handed the hymnal to the sheriff, and ascended the scaffold . . . and met his fate. Those in the jail yard, on the house-



Henry Berry Lowrie

tops, and on the tree limbs saw how "to die game".

.....
A Decade of Despair
.....

Although Reconstruction was christened in Robeson County with the blood and terror of the "Lowrie War," one positive contribution came out of Republican-control: the Constitution of 1868. This document remains essentially the organic law of the state. It affected the Lumbee in two ways. First, it restored a measure of political equality in the state; everyone who met the legal requirements was entitled to vote and hold office. Second, it provided for a public school term of four months for all children, regardless of race. But because of the corruption and

confusion, and because of racism, public schools foundered, rather than flourished. Not until 1875 did North Carolina begin in earnest to establish schools for its citizens. They were segregated schools, but there were none established for Indians. The ten years from 1875-1885 is aptly called the “Decade of Despair” for the Lumbee. Not only were they denied schools of their own, but they were now made brutally aware of their lack of recognition and of their status as an “in-between” people.

.....
The Croatan People
.....

Identity has been a consuming struggle for the Lumbee. They had three names before Lumbee, beginning with Croatan in the 1880s.

Hamilton McMillan represented Robeson County in the state legislature in 1885. As neighbor and friend to many Indians in his district, his interest in history led him to research their origin. He concluded that they were descendants of the “Lost Colony” and coastal tribes, citing many tribal influences. McMillan convinced the General Assembly to enact an official name and separate schools. The law provided that

Said Indians and their descendants shall hereafter be designated and known as Croatan Indians: . . . and that descendants shall have separate schools for their children

Over a generation, the word Croatan was shortened to “crow” as a racial slur. So, the legislature granted a new name, “Indians of Robeson County” in 1911. After two years, the group and the state added the word Cherokee, and they legally

became “Cherokee Indians of Robeson County.” That designation lasted until 1953, when “Lumbee Indians of North Carolina” became their fourth state name, and their only national name, approved in 1956.

Will they remain forever Lumbee or is there yet another identity to win?

.....
The Spirited Lumbee
.....

In both World Wars I & II, Lumbee men enlisted or were drafted as any other soldiers. Some rose through the ranks to the top of their respective branches of service; all who returned home were **heroes**.

Back in Robeson, they found other wars. One, a mere skirmish actually, took place in January, 1958. Fires kindled in the Lowrie War flared brightly again when the Lumbee broke up a Ku Klux Klan rally near Maxton—a bloodless coup, another victory of resistance. The Lumbee refused to be intimidated by such as the Home Guard, the KKK or by national agencies. In that sense, Henry Berry Lowrie continues as a spiritual leader as well as political hero.

The road to community recovery and prosperity lay in education. The 1885 law that designated them as Croatan Indians and legislated schools was the first official baptism of the Lumbee as a group in the twin streams of education and religion that have sustained them to this day. The Normal School, established two years later under Methodist W. L. Moore, initiated a system for training teachers. The evolution of that system is evident throughout this story.

Croatan Normal School started with fifteen students. D. F. Lowry, future



Croatan Normal School. The first building at "The College." Built in 1887, it was replaced by "Old Main" in 1923.

Methodist church builder, was the first Lumbee to complete the Normal curriculum in 1905. The school remained a combined high school-junior college until 1939. Then the high school moved to a new site off campus. The 1941 state legislature officially recognized the school as Pembroke State College for Indians, later shortened to Pembroke State College. Up to 1945, enrollment had been limited to Indians of Robeson and surrounding counties. That year admission opened to include Indians from any federally recognized tribe. From 1940 to 1953 Pembroke State was the only state four-year college for Indians in the USA. In 1953, the state opened admission to Whites, and the trustees approved a 40% cap on non-Indian enrollment. In 1954, the US Supreme Court ruled against segregation in public education. Pembroke State removed all racial restrictions on admissions, one of the first southern colleges to do so in 1954. "The College" is now Pembroke State University, with a 1988 enrollment of 2835. It continues to send a steady stream

of teachers into the Robeson County Public Schools. As it was in years gone by, the campus is again the umbilical cord of Lumbee intelligentsia. With another native son at the helm, the University promises even closer ties with the community.

One cannot speak of Lumbee education without acknowledging its twin, the church. The church! Ah, the church, The Methodist Church! Now, there's a story! In fact it is THE STORY of this history But, a word about a situation which still splits the North Carolina Native American Methodists into two conferences. A hundred years ago, Lumbee mainline Methodists met and survived yet another of the many challenges that have made them who they are.

From 1835 until the 1870s, Indians in Robeson County joined whichever church they wanted, which for some may have been Presbyterian, as Scots were some of the earliest known colonists in the area. The first Native American Methodist Church was organized in 1860. After 1870, when the Methodist Episcopal Church, South "separated out" its non-white members, there were 369 Indian members on the Membership Rolls of four churches: Bee Branch, 83; Hammonds, 125; Pleasant Hill, 88; and Union Chapel, 73. Those members, left to their own devices, organized their own native congregations with class leaders who conducted services.

In 1884, the MEC, So., in reaction to "Northern" activity among the natives, redrew its Blue Ridge Conference boundaries to include Croatan Indians. For the next decade, the Indian churches experienced many changes in their connectional relations. By 1896, however, there were two circuits and two ministers, Henry H. Lowry and French R. Lowry.

Dissatisfaction arose over the conduct

of church business, and the Indian leaders undertook to organize an all-Indian Methodist Conference at the turn of the century. The Reverend Jerry Lowry, who has written on the subject, speculates on the causes of the Lumbee Schism of 1900. He offers two main reasons. One is racial, the other concerns native leadership.

He writes that some people who lived through the turmoil said that the suggestion that black presiding elders head up the Lumbee Methodist Mission was not acceptable to some of the Indian leaders; that H.H. Lowry and W.L. Moore apparently had different views of the future of Indian Methodist Churches. One wanted independence and self-determination; the other saw more value in staying with an established church. Rev. Lowry, accepted in the Methodist Episcopal Church in 1893, had seniority. He called a meeting of delegates at Hopewell Church in October of 1900, and the Lumbee River Holiness Methodist Conference was organized.

Lowry was discontinued from the Methodist Episcopal Church in 1902, and Moore became the leader of the mainline group into which he was ordained in 1905.

Despite differences in methodology, a common faith sustains Lumbee people. Education has led them away from oppression and instructed their interest in the qualities of life in American and world cultures. Together they brought light and life to a people struggling to be free, and that has made all the difference.

The Lumbee have flourished as a Christian community. Paradoxically, their devotion to religion has had conflicting consequences. It has been a force of moral integrity, but it has also stifled change.

A big difference, in recent years, has been that churches of all denominations have organized cooperative ministries for

all people. In the late 1960s, the United Methodist Church joined in building the Robeson County Church and Community Center (RCCCC). Rev. Robert Mangum, as director, challenged the Christian community to love, integrity and holism. For those lacking basic food, clothing, and shelter, the RCCCC is the economic equivalent of the Klan rout. It has fed, clothed and housed thousands; more importantly perhaps, these and other thousands have registered to vote, empowering them then, now, and in the future.

.....
So, who are the LUMBEE?
.....

The modern Lumbee is not the average Indian. Centuries have passed since coastal Indians befriended the colony left at Fort Raleigh. There is a genuine Elizabethan trait still evident today. In twentieth-century Robeson County, an Indian's speech sometimes gives a clearer indication to which racial community he belongs than does his physical appearance. This is present-day speech in some parts of Lumbeeland:

arn (for iron): She has to **arn** the clothes; *ast* (for asked): He **ast** directions to the church; *fitten* (for fit): This food ain't **fitten** to eat; *mought* (for might): I **mought** go fishin' tomorrow; *peart* (for feeling well): Mrs Jones seems to be feeling **peart** today; and *boughten* (for something that was bought): I like homemade biscuits better than **boughten** bread.

Although greed and politics have sought to put the Lumbee out of business, today there are approximately 60,000 people living mainly in Robeson, with colonies in several of the nation's largest

cities—Baltimore, Detroit, Philadelphia, and Charlotte. Compared with many tribes, the Lumbee excel politically, socially, and economically. Few tribes have as many college graduates or financially independent citizens as the Lumbee.

To examine the Lumbee in terms of “minority” or material status illustrates only partially their situation today. The central fact of their history is that the Lumbee are aware that being Indian is not primarily a physical foundation, but it is a state of mind, a self-concept. Shorn of all frills, theirs is a history of gaining recognition as Indian, of escaping discrimination, and of becoming first-class citizens. Credit their success to education, to political independence, to fertile, well-watered farms and woodlands, and to strong and abiding faith.

For a modern urbanite satisfied with a version of “sophistication,” it may be difficult to appreciate the importance and value of religion to the Lumbee. Relatively isolated, they have found religion a guiding philosophy, serving many other purposes. As a social force, it brings people together for the exchange of ideas and information;



The 1990 Lumbee. A. Bruce Jones in an Indian headdress and business suit symbolizes his dual status in today's societies.

it provides opportunity and hosts for social functions. The church can focus community spirit. It often instructs in political matters. It works progressive changes and preserves the best of the past. Integral to existence, Lumbee religion and life interflow to give joy in this world while preparing for the next.

SPIRIT WORDS

*I see the old, old trees;
and for my people
the woods, the river
and the open fields
are all alive.
I live with them
and in their spirit.*

*I know how to speak to the land
and how to listen
to what it tells me.*

*I take no more
than what I need from it,
and keep its secrets to myself
because I know
it will never betray
the heart that loves it.*

“Land of the Lumbee”
by Barbara Brayboy-Locklear
(Lumbee)

Chapter 2

|

The Methodist Impact

I am the good shepherd . . . But there are other sheep of mine, not belonging to this fold, whom I must bring in; and they too will listen to my voice. There will then be one flock, one shepherd. JOHN 10:14-16

For seventy years after Sir Walter Raleigh lost his colony on Roanoke Island, until colonial settlers moved into the Albemarle from Virginia, it would be true to say that “North Carolina” was Indian country. In 1701, John Lawson, commissioned by the Lords Proprietors to explore the interior of the Carolinas, and who later became Surveyor-General for North Carolina, identified fifteen different tribes, estimating that there were 4,780 Indians in eastern North Carolina at that time.

British colonists viewed American Indians with curiosity and fear, believing them to be heathen savages. The Church of England had organized the Society for the Propagation of the Gospel in Foreign Parts. As early as 1701, it planned the conversion and civilization of the Indians. A year later, its agents entered various ports along the eastern seaboard to reap what they considered might be a spiritual harvest. A total of 309 missionaries worked the Atlantic coast. None lived among the Indians; a few accepted native children in their schools,

where they taught them English habits of dress, speech and worship. Most were content to ignore the Indians and concentrated on the colonial population. The common failure was to try to manage Indians as a power block against competing interests and to enlist them as dependable military allies, first against the French, and later against the republican colonists.

.....

The First Wave

.....

George Whitefield was the earliest “Methodist” evangelist to travel inland along the eastern seaboard, and, his experiences with the Georgia Indians may be typical. Whitefield did not take time to evangelize the Indians, blaming his disinterest on being unable to communicate with them.

John Wesley’s experience in America where he came to preach the gospel of peace to the heathens was unsuccessful,

also. Governor Oglethorpe warned Wesley not to call on the Choctaws for fear of retaliation by the French. So, Wesley remained in the Savannah and Charleston areas. In 1739, he sailed back to England after less than two years, considering his mission a failure. This failure was anything but the end of Methodism's mission to American Indians.

The Methodist Episcopal Church, formally organized in Baltimore in 1784, made it clear that it was a religious body that welcomed all believers; but there remained some doubt about the successful assimilation of the Indians into the growing denomination. If the conversion of the Indians required their adoption of the European lifestyle, as it so appeared, it was taking a severe toll on their lives. Wesley wrote to Asbury, "Scarce one in fifty (or more) among whom we settled are left alive." It was Wesley's opinion that God appeared to be offering not reformation but destruction. "Will neither God nor man have compassion upon these outcasts of men?" But by 1789, there is an indication that the Methodist Episcopal Church had enrolled, at least, a few Indians in its societies.

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Coming to Carolina

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In the beginning, Francis Asbury was the only itinerant Methodist leader traveling through North Carolina. He infrequently preached in the Lumberton area between 1787 and 1813, keeping an extensive diary (which does not mention a single conversation with a Robeson Indian).

From the diary of Jeremiah Norman, preacher on the Bladen Circuit, we learn

that he preached to a mixed congregation at Hammons Meeting House near Lumberton in 1800 and 1801. On November 6, 1800, he writes,

There was but a small assembly, and most of them were colored people (generally used at that time to include all non-white people, Ed.). I had some liberty in preaching and enlarging on the Rules. Some of the people seemed concerned about their future states.

The Hammons' deed dated October 3, 1792 is the earliest recorded church deed in Robeson County.

In other parts of The Church, there was movement underway primarily for schools for manual training and general education. Some conferences reported large numbers of Indians joining. In North Carolina, however, the principal work was among the Cherokee until their removal to Oklahoma in 1838.

Because the English-speaking Indians of Robeson County avoided removal, did not live on or even seek to establish a reservation, mixed with whites when necessary, and prized self-reliance, they were not subject to "favors or benefits" from the government or the church. By their resistance to being identified as colored, the plight of these Indians worsened during the antebellum and Civil War periods.

The expression of the church in the nineteenth century in Robeson County, as well as in most other places in the South, was to provide preachers on occasion; each congregation had a "class leader" for other routine events. If the preacher happened to be expansive minded, he looked for and accepted new places at which to preach. This could be at the home of a friendly, usually wealthy and well-known person, who would call his friends together to hear the evangelist. The message was exclu-

sively for salvation from sin; and if a class was formed it was for adherence to the rules of the denomination and for spiritual growth.

In 1855, the Robeson Circuit was carved out of the huge Bladen Circuit. By 1862 there were fourteen regular preaching places strung throughout the itinerary across the county. At least three of these places had Indian members. Saddletree, north of Lumberton; New Hope, in Burnt Swamp Township; and Union. The ninety members at Union included Brayboys, Locklears, Oxendines, Jacobses and Cummingses. The Rev. Robert P. Bibb reported 773 non-white members for the Robeson Circuit in 1862. Nothing would have prevented them from attending other preaching places in this period of time, but during the war the Indians were losing more and more of their freedom. The strongest men were being conscripted to go to Wilmington where they were forced, like slaves, to unload ships, build forts, and make salt.

.....
 “Separated-Out”
.....

Reconstruction in the South brought radical changes in the political and social ways in Robeson. Concern on the part of Northern Methodists began to restore the faith of Indian Methodists ignored by the southern church. The Southern Methodist churches perceived this activism as intimidation, since many southerners believed that the northerners wanted to close down their churches.

A recent discovery of the 1870-1877 Roll for the Robeson Circuit gives great insight into the big change that took place in 1870. Non-white members were sepa-

rated from the rolls of the preaching places and turned out to fend for themselves. The Methodist Episcopal Church, South, ruled that after 1870 there would officially be only white members. Blacks and Indians had to maintain their own congregations.

From that “separation”, Hammons received the most members; Purdie Locklear and Jordan Chavis were class leaders. Union Chapel, with seventy members, was placed under the direction of Ismael Chavis and Isaac Brayboy. Another congregation, named Bee Branch, took fifty-six members under the direction of Henry Sampson and Cary Wilkins. The last group was Pleasant Hill, headed by Alexander Oxendine.

No information has been found to tell the story of the Indian congregations during the fifteen-year period to 1888. Black congregations were being swept into Northern Methodist Black denominations such as the A.M.E. Zion Church. Without clergy, Indian Methodist membership declined; baptisms, sacraments, marriages and funerals became civil ceremonies, or the responsibility of un-ordained, un-trained lay persons.

Church deeds drawn in this period before Methodist missionaries arrived are shining examples to show that Lumbee Methodists had no denominational identity. Alone in their own land, the only land they knew, they deeded property and built churches conveying the land merely to their Lumbee trustees. This was true at least of Prospect in 1876 and Thessalonica in 1880. Bethel named the Methodist Episcopal Church, South in its 1880 deed, only because it was the only Methodist denomination in the area, not because of any known affiliation.

The Methodist Episcopal Church was active in North Carolina as early as 1876,



THESSALONICA GROUP CIRCA 1903—Front row, left to right: Ira Smith and Beulah Smith (3 yrs. old), Charles Smith, Edmond Smith, Archie Smith, Winnie Smith (6 yrs. old), Victoria Smith, and Ellen Smith (3 yrs. old). Back row, left to right: Minerva Smith, Frances Taylor Smith and Chester Smith (1 yr. old), Henry Smith, Walter Smith, and Robert Smith.

Hammonds, or Saddletree Colored Church

Purdie Locklear, R.L.	Doras Revels
William Hammond Jr	Will Revels
Jordan Chavis C.L.	Maria Revels
Malcolm Revels	Phillip Locklear
5- Wm Locklear	25 Clarissa Chavis
Samuel Revels	Annus Bell
Hugh Smith	Nedham Locklear
Fred Revels	Wm Santee
Henson Revels	Christian Locklear
10 Eliza both Revels	30 Florida Chavis
Susan Revels	Nancy Revels
Maria Locklear	Sallie Ann Revels
Winnie Locklear	Eliza Chavis
Lavinia Revels	Priscilla Portee
15 Orra Smith	35 Susan Locklear
Helen Carter	Kitty Hammond
Susan Oxendine	Nancy Jane Caps
David Carter	Larah Smith
Wm Carter	Elva Hammond
20 Helen Santee	40 Maria Luffe
	Maria Munn
	Larah M. Oxendine

Non-white members "separated out" of Hammonds (Saddletree) Church, December 5, 1873.

but no Lumbee churches were affected. Finally, in 1880, the Blue Ridge Conference of the Methodist Episcopal Church formed, including the entire state of North Carolina. Work focused on the coastal congregations of northern sympathizers and on churches in the mid and western parts of the state.

.....
Beginning Again
.....

Indian mission work restarted in 1888, when Rev. C. F. Casstevens, from the northern church, was assigned to Robeson County. At the end of the year, Casstevens reported 183 members and 43 probationers, four local preachers, and four Sunday schools with 175 students. The following year, the Indian Mission was named “Pates,” then the site of the Indian Normal School, with J. P. York as pastor. In 1890, Ashpole Mission is identified and Aaron Moore assigned; the other three continued as the Pates appointment under J. P. York. Denominationally, these were remote outposts, with non-resident superintendents. The strongest leadership from the “Eastern District,” as it was known, came from W. Q. A. Graham, who frequently lived among the Lumbee, strengthening connection with the denomination.

The first ordained native pastor named in the Conference Minutes was Henry H. Lowry. He served all of the “Lumbee MEC” churches from 1892 until 1895. During Lowry’s ministry, the Board of Church Extension began token financial support: thirty dollars in 1895, and twenty dollars the next year. This was the beginning of an ever-increasing amount of fi-

nancial assistance that would support ministries and building programs for Lumbee churches for years to come.

When the General Conference of the Methodist Episcopal Church met in 1896, it authorized a new Atlantic Mission Conference to administer a large territory, “and also the work of the Croatan Indians.” The Rev. H. H. Lowry served Pates, and then a new Rowland Circuit; his brother, French R. Lowry, was assigned to the newly named Robeson Circuit.

Non-Lumbee preachers T. J. Hardesty, U. S. White, J. F. Usrey, J. A. Hudson and U. S. Crowder served these churches briefly. W. Q. A. Graham, presiding elder for the single district of the Atlantic Mission Conference, oversaw matters concerning the Lumbee.

.....
Cycles and Circuits
.....

The first fifteen years of the twentieth century were an evolutionary period for Lumbee Methodist churches. Although fraught with controversy, at the same time a foundation was laid that would ultimately produce stronger churches. It was a period that produced a communion of native leaders whose gifts and spirit still nurture the hopes of their people. The fiercest controversy, involving doctrine and administration, resulted in the formation of the Lumber River Holiness Methodist Conference in 1900. Rev. H. H. Lowry became the first Holiness Presbyter. Reeling from the loss of several churches to the new holiness conference, the official membership of the two Lumbee circuits in 1904 was reduced to 55 at Pates (Prospect, and possibly New Hope) and 60 at

Rowland (Bethel, and Thessalonica). The next year the two circuits were combined and the churches were left to be supplied.

One of the beloved Lumbee leaders who came to the forefront during the Holiness controversy was an educator, William Luther Moore, who helped found the Indian Normal School at Pates. He came to Robeson from Columbus County bearing credentials in the Methodist Protestant Church. Specific deeds prepared between 1887 and 1912, for Prospect, New Hope, and Hopewell (in Richmond County), containing Methodist Protestant identification, indicate Moore's early influence. The Atlantic Mission Conference recognized Moore's orders in 1905, and he began serving the Rowland Circuit. Moore built and/or remodeled six churches, and during the controversy he led the faithful who stayed with the mainline church.

line in Richmond County. He acquired a church building beside the old Jacobs graveyard and deeded the property in 1905 to the Methodist Episcopal Church, naming it Hopewell. In 1912, Woodell and Moore switched preaching circuits. Moore improved the Hopewell Church building with funds from the Methodist Protestant Conference.

Another mission started by Woodell in Bladen County was Porter's Chapel. Seventy-three members were reported after the first year, during which time Woodell received a \$600 salary. The new work was added to the Rowland Circuit which then had five preaching places. Woodell served Lumbee circuits until 1922, when he transferred to the Wilmington District.

.....
Part-timers Supply the Charge

The most well-known native preacher who excelled in mission work was Doctor Fuller Lowry, younger brother of French R. and Henry H. Lowry. Licensed at Prospect in 1913, he began his ministry at Sandy Plains, and was assigned to the Rowland Circuit in 1914. While there, he organized a Lumbee congregation at Hamer, S.C. Two years later, Lowry led the building of Pleasant Grove, near Raynham, with the help of Moore and Woodell. Their labors bore much fruit. By 1915, there were 150 members on the Rowland Circuit and 206 on the Pembroke Circuit.

Rev. D. F. Lowry is widely known for his building of Lumbee churches and the shepherding of local supply preachers; but he must be remembered for his singular effort to organize a Methodist group in downtown Pembroke, which became known as First Church. He freely gave his



Courtesy Marian Davidson Estate

Prospect Young People in 1928

The Rev. Rufus Woodell, a native Robesonian, began his twenty-year ministry in 1902 at Pates. When Rev. Moore was recognized by the Blue Ridge Conference in 1905, he and Woodell made common cause.

Woodell ranged for work, founding a small group near the South Carolina

own time and money, and he knew how to use the resources of the larger church and his friends.

On the national level, The Church was inspired by Dr. John R. Mott, Christian statesman and world traveler to launch a program in 1919 to raise forty million dollars for foreign missions, which it called the Centenary Fund, to commemorate the beginning of Methodist mission among the Wynadot Indians in 1819.

The Centenary Fund Program was widely promoted. With World War I over and a strong mood of idealism prevailing among the people, it raised nearly fifty-six million dollars and included home missions in the projects to fund. Lowry negotiated with the Joint Committee on Indian Work, and with Dr. E. E. Quigley, their executive head, arranged for the Fund to match two dollars for every one dollar raised locally. By the time construction was complete in 1924, the brick veneer church at Pembroke was furnished. The Centenary Fund had contributed \$7,000, the first known mission grant for a Lumbee Methodist church.

The Atlantic Mission Conference, in 1912, had merged with the existing Blue Ridge Conference to become the Blue Ridge-Atlantic Conference of the Methodist Episcopal Church. Rev. French R. Lowry, who had cast his vote with the Holiness body in 1900, returned to this conference in 1918 to "supply" the Rowland Circuit.

Several additional native preachers offered themselves in service. P. M. Locklear, from the Holiness Conference, served at Prospect as early as 1921. The following year, his family became charter members of First Church Pembroke. Locklear, once recognized by the Blue Ridge-Atlantic Conference, preached in

most of the Lumbee churches until his death in 1933.

Two more supply preachers were Aaron Lowry and A. C. Herring. Aaron Lowry, an early trustee of the Sandy Plains Church worked under W. L. Moore's supervision at Blue's School near Lumberton. Herring worked his way into Scotland County to the old St. Neill Church east of Laurinburg. There he re-instated a ministry later known as Sampson Memorial.

Outstanding work was rendered by N. O. Hunt. His mission accomplishments include the organization of three churches. Where Rev. French Lowry had gathered a small congregation at Clio, Hunt built a small chapel and named it Hickory Grove. During a two-year period, he formed congregations at Latta, and in Marion County. Hunt also preached at Fairview.

The work of ministering to the Lumbee in this period called out James Walter Smith from the Thessalonica Church community. His father had been superintendent of the Sunday school there, influencing his son to apply himself as a supply preacher. His first official appointment came in 1928 to Bethel and Hopewell. Smith's last supply was to Fairview and Hickory Grove in 1955.

To assist the harvesters in 1928, The Board of Home Missions sent Miss Marian S. Davidson, a graduate of Columbia University, to Pembroke as director of religious activities. She worked chiefly with the children and youth in Bible schools, choirs, Sunday School and weekday clubs. Marian became a favorite counselor and friend to the youth.

This unending "line of supply" molded the beginning and early development of the Lumbee churches. It helped to hold congregations together in between the



Robert L. Mangum

Rev. Ben Rouse, Duke Endowment Summer Student Worker. Branch Street Vacation Bible School. 1965.

short-term leadership given by ordained preachers. Not many supply preachers completed the course for ordination, yet they were respected and appreciated as spiritual leaders.

.....
Wonders of Merger
.....

Some financial assistance for developing congregations and supplementing meager local funds had started coming in from the various agencies of the Methodist Episcopal Church. Then, in 1939, the three major Methodist bodies merged into The Methodist Church, dissolving The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church. This important event automatically placed Bethel, Pleasant Grove, Sampson Memorial, Hopewell and Sandy Plains (churches of the Bethel Charge); and First Church, Bladen, Hickory Grove, Fairview and Prospect

(churches of the Bladen Charge) into the Wilmington District.

These Lumbee churches were combined into one charge called Pembroke Parish, with D. F. Lowry as pastor and J. W. Smith as supply. It was an inconspicuous move which took two years to consolidate; it put F. R. Lowry on the roll of retired ministers of The Conference, and recognized D. F. Lowry as an ordained conference member. Importantly, the merger also opened the way for the Lumbee churches to receive greater benefits from the Conference Board of Missions and Church Extension, since the resources of three denominations were placed into one General Church agency.

.....
Of Dollars and Deaconesses
.....

Through the years, thousands of dollars were flowing annually into developing Lumbee congregations for buildings, programs and personnel. Financial assistance was extended to organize new congregations at Lumberton, Red Springs, and Lumber Bridge, in Sampson and Hoke Counties, and, most recently, in Cumberland County at Fayetteville.

In the 1960s, a number of church workers followed in the footsteps of Miss Davidson, left empty since her leaving in 1933. Alta Nye, Martha Schlapbach, Barbara Jean Smith, Rebecca Moddlemog, and Jean Kiernan were supported by the Woman's Society of Christian Service. Those deaconesses served all of the Indian churches at one time or another, resourcing them with current materials, training lay people for leadership roles, and acting as social workers to people with special health and economic needs.

They embodied the national agency's sensitivity to ethnic minority needs long before the concern became popular.

Securing rural church workers was but one of the contributions of the Conference Society of Christian Service. Mrs. Sam Dunn, president, was perhaps one of the most visible conference leaders to visit and advocate for the Lumbee churches. She promoted Advance Specials, Love Offerings, and District and Conference-wide Special Offerings to support local pastors and their workers.

.....
New Directions
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Effective as the deaconesses and dollars were, native congregations were not growing or successfully developing as they wanted or as was expected. Why?

From various multi-racial, multi-cultural, conference-wide consultations, it was determined that what was needed was a mixture of people with different lifestyles and with an outlook of their personal destinies as inclusive with that of society as a whole.

As a result, two expensive but highly successful programs were begun: The

Robeson County Church and Community Center and The Indigenous Community Developer. Both programs were inter-racial, inter-denominational and inter-religious. A new mission direction! Perhaps so, for the Indigenous Community Developer Program lived up to its noble concept in Robeson County. From Sept. 1, 1970 through Nov. 1, 1973, Luther Harbert Moore served as director. As active public servant for many years, Moore distinguished The Church as a persuasive champion for civil rights and progressive opportunities. The conviction that faith must have works, that love must show itself in action led him to provide the signal leadership in the registration of Blacks and Indians which led to the breaking of "Double Voting" in Robeson County. Several mostly urban churches organized during this period, two as integrated congregations.

Today's modern brick churches with educational buildings, support facilities, and five parsonages have been made possible through local stewardship and the resources of the connectional church. While the pendulum is swinging toward increased integration, more can be done to mix races and backgrounds to share variety and diversity. More members would have the chance to know the Lumbee, their rich heritage, their keen heartaches and their struggle for self-realization. Other races have struggles, too, that they could share with the Lumbee, for each has strengths that the others need.

More intense personal relationships are our **NEW MISSION** as the twenty-first century draws near!

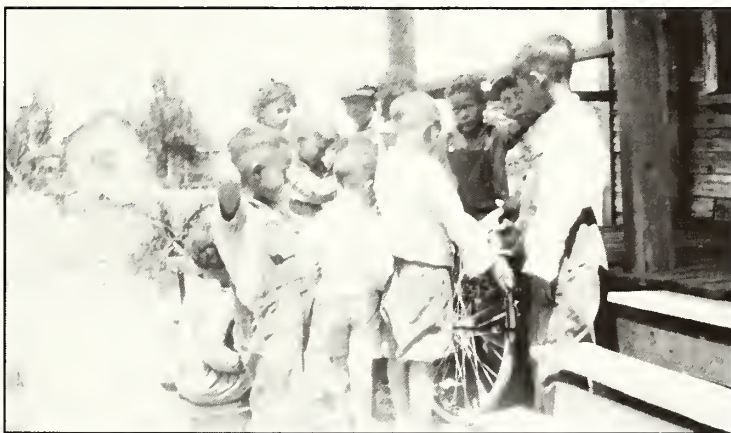


1931 Easter Pageant children and youth with Marian Davidson in front of First Church.



*Luther Harbert Moore, Director
Indigenous Community Developer
Program, 1970-73*

*Some the children who came to
greet "Napoleon" upon his
arrival in Pembroke. May 1931*



*Joan Kiernan at
Branch St. Vacation
Church School. 1966*

OUR LUMBEE CHURCHES

<i>Name</i> (Any former names)	<i>Founded/Organized*</i>	<i>Membership</i>	
		1939	1990
† Saddletree (Hammons, Hammond)	1875 (Prior to 1800:Tri-racial)		
† Union Chapel (Union)	1870 (Prior to 1800:Tri-racial)		
Prospect (Bee Branch)	* 1870 (1869 Deed)	108	708
Ashpole Center (Pleasant Hill)	1860-1875	65	119
† Thessalonica	1880 (Deed)		
† New Hope (Pates)	Prior to 1895 (Deed)		
† Bladen County (Porters)	1906 (Deed)-1911	74	
Sandy Plains	* 1904, 1906 (Deed)	60	163
† Hopewell, Richmond Co. (Hamlet)	Prior to 1912	11	
Fairview, South Carolina	1914	38	63
Pembroke, First	1918	75	227
Pleasant Grove	* 1900, 1917 (Deed)	55	117
† Sampson Memorial (St. Neill)	1923	39	
Hickory Grove (South Carolina)	1914, 1926	41	116
† Community Center (Maxton)	1945		
Collins Chapel (Lumber Bridge)	* 1959		80
New Philadelphus (Red Springs)	* 1959		132
Lumberton, Branch Street	* 1962		119
Coharie (Sampson County)	* 1963		66
Lighthouse (Hoke County)	* 1977		48
West Robeson	1988 (Tri-racial)		44
Fayetteville, Grace	1989 (Tri-racial)		40

† *No longer in existence*

* *Dates vary, depending on source*

Chapter 3 | Church Stories Add Local Color

That is how the saying comes true: “One sows, and another reaps. I sent you to reap a crop for which you have not toiled. Others toiled and you have come in for the harvest of their toil. JOHN 4:35

Lumbee Methodists have had to plow some rough ground to get today’s crop of churches. In the last 120 years they have come a great distance in accommodating themselves to the Methodist form of worship and to the building of large churches.

The early Lumbee lived in clans who drew their strength from the family and land. They did not need a big church building to symbolize their faith . . . not until a . . . Well, that’s the rest of the **STORY**.

Lumbee ancestors, after being “set free” from the mainline churches in 1835, worshipped first in their homes. Later community congregations met under brush arbors. Stimulating for people who relished the outdoors, those arbors had log seats, pine boughs, holly, and grape vine for roofs, sawdust floors; and the indomitable spirit and abiding faith were the walls. Their spirited singing soared across the open land; their songs, even without instrumental accompaniment, enticed neighbors and passers-by, who were wont to join them.

Today, there are fourteen churches in the North Carolina Annual Conference whose ethnic make-up is wholly or mainly Indian. Neither Wesley nor Lumbee ancestors prophesied such a *Harvest from Heathens*. Providence has accompanied the hardy growth and fruition of Native American Methodism.

But Providence provided some provocative problems, too. The reader will recall that the Holiness Schism of 1900 divided families. Dr. Earl Lowry tells how Rev. H. H. Lowry, answered D. F. when he announced his decision to become a preacher in the mainline church:

“D.F. was a member of the Holiness Church, Lumber River Holiness Methodist Conference, and he decided he ought to be a minister. So he went to his oldest brother, Henry, who was a bishop of this other outfit at the time (and I might add, commander-in-chief, as well) and told him two things:

‘I want the license to practice medicine and I want affiliation with

Methodism which is a national organization.'

"Henry is said to have laughed and told him to go plow his field, saying 'God don't want you any-way'."

He did go plow, and preach, but the harvests were not always abundant, for getting preachers was about as difficult as their getting to church and keeping comfortable after they got there. Big obstacles lay in the way. Preaching was an avocation, a labor of love. There were no "minimum salaries," and people had to make a living. Even the most devout could not afford to devote all of his time to the church.



In 1928, the young Rev. D. F. posed in his field for the camera of Marian Davidson.

Preachers traveled mostly on foot, or by mule and wagon. Many would walk to the church community on Saturday, spend the night in a member's home, preach a mid-day sermon, eat dinner with another member, and walk home Sunday afternoon. Later, when the Model T became available, a preacher might preach as many

as three sermons a Sunday, at different churches—H. H. Lowry was the first to drive a car to church.

After the schism, the connectional system became more manifest. A presiding elder would come to the Pembroke area and stay for a week at the time. He would hold meetings, visit all churches, and license local exhorters recruited to help the emerging congregations.

In the minister's absence there were lay preachers—or exhorters—in the congregation to lead the worship, and an occasional guest minister came to preach.

Sunday School and Worship were about the only church meetings of the week. Parents were the principal spiritual leaders. In many homes, the family prayed both morning and night, with a parent, generally the father, reading passages from the Bible. While women never served as ministers, they were very active in church affairs. They were, as one elder recalls, "the prayingest women."

.....
The heart of the church is Worship.
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A typical service consisted of an altar prayer, a song, the offering, a love feast and communion, the sermon, benediction, and a closing hymn. A tuning fork sounded the pitch for acapella singing. An especially interesting feature of the worship service was the way the offering was taken. The people brought their tithes and offerings to the altar, where those in charge kept a running account of the amount being received. If more money were needed than had been received by the time the collection hymn had been sung, they would announce that more money was needed. Something like this was said:

"Brothers and sisters, we ain't done what we need to do for Bro. Smith today. He needs a little more. It takes money to buy gas to come here. Now, we are going to sing another song, and we need to dig deeper today"

Church organization was different then, too. Sunday School classes were held in the sanctuary, there being no other room; and literature was meager. Each Sunday the children received a card with a picture and a Bible verse on it; adults used only the Bible as text.

The community and the church were synonymous. The church represented the principal form of organized social life and took up most of Sunday morning with Sunday School and Worship Service. Some men would bring their families to Sunday School and preaching but would stay outside to extend their socializing time. When the offering was taken, though, stewards would take the plate outside. The men contributed, as they considered themselves to be members of the congregation.

Until the 1940s, Indian churches typically began as one-room frame buildings, heated by a wood-burning stove, which the preacher often had to fire when he got there.

Prior to 1958, half of the present churches did not exist. There were two brick buildings. Now all are brick or block except one, and are equipped with facilities for holistic ministry.

This is no accident. Lumbee clergy worked to make the system work. Rev. D. F. had learned how to connect when First Church was built. He had perfected the technique when Collins Chapel began to grow.



Marian Davidson.

Dogwood/Old Bethel, 1928

Reverend Hampton Anderson (Choctaw), former superintendent at the Oklahoma Indian Mission, consultant with the National Division of the Board of Missions, visited the new congregation at Lumber Bridge in 1962. His incisive report resulted in subsequent grants, salary support, and promotion as Advance Specials. Seven years later, Rev. D. F. was still promoting growth. He corresponded with Bishop Garber in August, 1969:

. . . I am mailing a rough sketch of what is desperately needed at once at Collins Chapel . . . Missions and Provisional Annual Conferences has money for the Indian projects . . . Now, if you would have Dr. Komuro to appropriate me a \$1200.00 supplement, Mrs. Lowry and I would go to our local bank and borrow \$1200.00 and put the material on the ground . . .

One of the church's strongest ministries was the Revival—Big Meetings or August Meetings—as they used to be called. Held in the summertime during daylight hours, revivals brought together families from different settlements and congregations. There were two services, one in the morning and one in the afternoon. Families would pack their picnic baskets for a dinner-on-the-grounds social.

By the late 1930s and early 1940s the advent of electricity allowed services to be held at night. One service would be held in the afternoon, another in the evening. Generally, revivals lasted a full seven-day week.

Today's revivals reflect an ecumenical spirit. They are often led by guest preachers from another denomination and/or race, and enriched by choirs from any of the dozen or so denominations in the area.

In 1939, the three main branches of the Methodist Church reunited and opened the way for the Lumbee churches to grow healthy within the national body of Methodism, though four of the weaker ones have since closed.



J. W. Smith

Samson Memorial, a church that closed, was founded in 1923

After WWII, the outer fields of Lumbee Methodism fell fallow. Churches closed in three counties as Indian isolation shrank. Families moved away or assimilated into larger communities.

In 1964, all Lumbee Methodist churches became part of the Fayetteville District. In 1972, The Annual Conference constituted a new Rockingham District, which included Lumbeeland. The Conference has recently authorized a Native American Larger Parish Ministry, based at First Church Pembroke with Rev. Jerry Lowry as coordinator.

The stories of the fourteen Indian churches add a unique dimension and character to Methodism in North Carolina. They, like other ethnic churches in the Annual Conference, may not always fit neatly into administrative molds. They do challenge the system to find different ways of serving, and they do add local color.

TODAY'S CHURCHES (dates of founding)

1. Ashpole Center 1860
2. Prospect 1870
3. Pleasant Grove 1902
4. Sandy Plains 1904
5. Fairview 1914
6. Hickory Grove 1914
- * 7. Pembroke First 1918
- * 8. Collins Chapel 1959
- * 9. New Philadelphus 1959
10. Branch Street 1962
11. Coharie 1963
- * 12. Lighthouse 1977
- * 13. West Robeson 1988
14. Grace 1989

(The starred churches now stand under the service umbrella of the Native American Larger Parish Ministry)



ASHPOLE CENTER UNITED METHODIST CHURCH, Route 1, Rowland, N.C. Organized in 1860, it has a membership of 113 in 1990. Reputed to be the parent of Dogwood Baptist in 1951. The pastor is Reverend Bill James Locklear.

The Oldest Church

Ashpole Center United Methodist Church, known variously as Dogwood, Pleasant Hill, and Bethel, is the oldest Methodist church in Lumbee country. The exact date of origin is unknown. There were at least two early Methodist Meeting Houses close to Ashpole Swamp, and they were attended by all races. In 1875, Pleasant Hill congregation, led by Alexander Oxendine was separated from the Robeson Circuit, M.E.C., So. Oxendine and other trustees purchased a site on the southwest side of Ashpole Swamp in February of 1880. Another deed for the same property, prepared on September 21, 1904, simply assigned the property to the Methodist Episcopal Church of Bethel, meaning the northern branch of Methodism.

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Pastors in Poor Times

Pastors at Bethel were the Reverends Aaron Moore (1890), F.R. Lowry (1895) (1918), H.H. Lowry (1898), John B. Bridgers (1902), W.L. Moore (1906), W.R. Woodell (1908), D.F. Lowry (1914). P.M. Locklear (1948). J.W. Smith (1928-1939, 1944), J.A. Wilkins (1947) and Dewey Locklear (1948) were supply preachers. J. D. Stott (1942) was the first and only caucasian minister.

Bethel was a poor church. Members were farmers; money, scarce. The church had no bank account until the early 1930s.

Sunday School was the only youth organization, but the ladies had the "Eastern Star," and the men had "The Red Man

Lodge.” Church membership was less than one hundred.

Since there was no electricity, the church was lit by kerosene lanterns and heated with wood-burning stoves. Community wood-sawings provided fuel for the stoves in winter.

This is how it was in 1939 when J. W. Smith led Bethel into The Methodist Church.

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A New Facility

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Services continued to be held at Old Bethel until the building became utterly dilapidated. In 1942, Reverend J. D. Stott, asked the Conference to help restore the building. The Conference refused for several reasons: The building was too far gone for repairs; and Old Bethel had no road leading from the main road to the church. It was reached by path, a tram-like tenth-of-a-mile, and landowners on each side would not give or sell additional land for a road.

The congregation moved to Ashpole School in the late 1940s, while they tried to locate a new building site. Land on the road to McDonald, two miles north of Rowland, was purchased, and construction on Ashpole Center Church continued while J.A. Wilkins and Dewey Locklear were pastors.

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The Lowry Retouch

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During the pastorate of D. F. Lowry, Dr. H. L. Johns, from the Division of Home Missions, visited Ashpole. His visit resulted in a \$500 grant to “complete the

church building, now four years old.” With a new building and Rev. Lowry, an organizational structure took shape. Ophelia Lowry (Mrs. D.F.) organized a unit of the Woman’s Society of Christian Service; some committees formed; and Sunday School classes were organized departmentally. Church business was open to any who wanted to attend.

Reverend Harvey Lowry, appointed pastor in 1959, applied reorganization to growth. Under his twelve-year tenure, church business was conducted through an administrative board and finance officers. Activities flourished: choirs, children’s and youth ministries, and a Methodist Youth Fellowship were organized. Although Harvey Lowry was not yet an ordained minister, his spirited leadership inspired membership growth to nearly 300.

The new growth led to the realization that the existing building was not only too weak to support any kind of renovation but that it was unsafe, as well. Additional land was bought in 1966, and Brother Harvey organized conference resources behind a local building committee.

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A Newer Facility

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By the middle of 1975, the congregation had raised over \$49,000. Conference and national agencies contributed \$100,000. A Duke Endowment gift of \$43,000 moved the project to its opening service on February 6, 1977. The new Ashpole Center Church consisted of a sanctuary, six classrooms, a fellowship hall, two restrooms, and a kitchenette. Dedication services were held in February 1977; Dr. Joseph B. Bethea presided.

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The Cummings Period

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In 1977, the Rev. S. Dufrene Cummings, a student pastor, was appointed to the Ashpole Charge. He remained in that capacity until June 1979, when he graduated from Pembroke State University and entered seminary at Duke University. During that pastorate the building program was completed; the loan was repaid, a revitalized Sunday School welcomed all ages, and Special Offerings increased. Dufrene transferred the charge to the Robeson County Cooperative Ministry under the leadership of his father, Reverend Simeon F. Cummings. The senior Cummings deployed assistants Bobby R. Campbell, Wilton R. Cummings, and James Hunt to fill the pulpits of seven churches, Ashpole included.

In 1983, the younger Cummings, now graduated from Divinity School, was reappointed to an Ashpole-Hickory Grove charge, where he served until June 1985. During his second tenure the church continued to grow; the Human Need Fund was

established; and a church marquee was erected.

By 1984, the growing congregation needed additional space. Approved in early 1984, new construction included an enlarged fellowship hall, two classrooms, a storage room and a kitchen. The new addition was completed in September 1985.

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Now

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Reverend Bill James Locklear began his ministry at Ashpole Church in June 1985. Since his coming, more construction has been completed, and the Fellowship Hall has been furnished.

Song and Revival Services are hallmarks of Ashpole Center United Methodist Church. The music ministry has grown to three choirs; seven Sunday School classes meet the educational needs of the congregation, and a nursery is provided. Age-level programs are active; a youth pulpit is filled each Sunday; and special seasonal signs and symbols are used. Revivals, held twice a year, and a Wednesday Night Prayer Service keep the congregation vibrant and spirited.

Sunday School Program
August 3, 1930

Sentence prayer -
Scripture lesson -
Golden rule -
Discussion -

Note from a minister's scrapbook.



PROSPECT UNITED METHODIST CHURCH, Route 1, Maxton, N. C. Organized: c. 1870. With a membership of 609 it is the largest Native American Church in the country. Rev. Robert L. Mangum, the present pastor, is the twelfth to have pastored this great church.

The Awakened Giant

A significant part of the history of **Prospect Church** is told most graphically by its remarkable buildings. Although the exact date of the first Prospect Meeting House is unknown, the name "Prospect Church" appeared in the "Wilmington Star," August 18, 1871. Today, Prospect United Methodist Church is a series of buildings fronting a distance of 150 yards on the W. L. Moore Road, and they stand in close proximity to the site of the original buildings.

Today's "Temple" anchors the long line of buildings which serves the largest congregation of Native Americans in the USA.

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Buildings As Witness

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The first recorded deed is dated April 1876, when land was deeded from William and Mary Ann Locklear. A small log building with pegged benches was built then. The same year, a larger building had to be built to serve as church and school, for the community was starting its own school.

Most people in this prosperous community owned their own farms, so before 1876 ended, a second building was built by the growing congregation. The one-room log structure with a high fireplace served as church and school.

In 1895, the third church building replaced the previous one which had been destroyed by fire. Another one-room building of 1,350 square feet, it had a wood-burning heater to reduce the likelihood of another fire.

By 1946, congregational growth and the energetic and resourceful Rev. D.F. Lowry demanded a fourth building. The first modern brick church consisted of a sanctuary, which seated approximately 250, eight classrooms, restrooms, an office, storage space and a basement, even.

In 1961, the three-acre site of the old high school was bought and a Youth Education Building was erected. Almost the same size as the church itself, the brick building had thirteen classrooms, two offices, a utility room, and restrooms.

In 1970, a 2,428 square feet fellowship hall and a kitchen were added. In 1976, approximately 1,680 square feet of classroom and office space were built to connect the sanctuary and the education building.

It had long been the dream of the church to have its own parsonage, and, in 1976, land was purchased for that purpose. Intervening activities delayed the project. Then, on July 20, 1987, the church acquired a pre-existing home in lieu of building a parsonage, and the land was sold back to its former owner.

In 1989, the last new building with a sanctuary to accommodate a crowd, a chapel, and a specially designed music room was dedicated. Prospect United Methodist Church now has the largest Native American Church facility anywhere.

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Not By Buildings Alone

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Buildings alone do not a church make. There must be community services to the sick and needy; and there must be outreach ministries to the larger community, to the nation and to other nations. Prospect United Methodist Church engages in all of these. From community school house in 1876 to the site of a Conference Grants Workshop in 1989, Prospect Church has served people.

As early as 1926, the church began Vacation Bible School. Four years later, Marian Davidson initiated the Epworth League to involve the church youth more fully into a Christian social life.

From 1928 to 1933, the local missionaries had help from the outside. During that time Marian Davidson and Louise Coursin did a great work with the women's and youth organizations. Miss Davidson went from house to house carrying a small organ on the back of her bicycle. She entertained, taught, and became Methodism's "Pied Piper" for Lumbee youth in the Pembroke area.

In 1953, with the coming of the first full-time pastor, the church sharpened the focus of its primary function, that of salvation and nurture. Rev. Simeon Cummings brought a new vision to worship services, and music was given a more prominent role. An organ was installed and a choir organized. Membership grew and monies increased. Bishop Garber was so impressed with the progress of Prospect that he called it *a sleeping giant*. And, he was right.

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The Neighbors' Keeper
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The people of Prospect have continued to expand their scope of ministry to include the entirety of Lumbeeland, the district, the jurisdiction, the Church General, the nation and the world. They attend district and national conventions as official delegates and as officers. Community projects range from a tape ministry for shut-ins (1977); a rest home ministry for the elderly (1979); "The Lord's Pantry" (1982), to special services for pre-release prisoners (1983).

In the 1960s, the church's Religious Emphasis Week offered a daily worship service for local high school students. The tradition continues still with junior high students—the senior high having consolidated into the regional West Robeson Senior High. The Anderson Scholarship Fund to assist those who pursue church vocations started from those youth services.

Prospect Church has prospered. Its prosperity comes from its people, from its local leaders, and from the dedicated pastors who have loved it and ministered through it over the years.

From Moore (1876-1920) to Mangum (1978-), the church and the community have been served by eleven outstanding pastors. There are some interesting correlations:

- Rev. Moore pastored the first 44 years; laid a strong fiscal foundation; and set the example of service and brotherhood.

- Rev. D. F. served for 17 years—eight at one time, nine at another. He presided over the building of the first modern brick building, and picked his successor.

- Rev. Simeon Cummings took the torch from Rev. D. F. and carried it for 20 years. The first full-time pastor, he saw exceptional growth in music, in organization, and in financial responsibility.

- Rev. Harvey Lowry was cut short in a ministry which was said to have great spiritual potential.

- Rev. Mangum, in his twelfth year, has seen the "awakened giant" start to do mightier works:

1979 — United Methodist Men began a prison ministry at Wagram. United Methodist Women, rest home ministries at Green Manor and Sampson.

1979 — Harold D. Jacobs, the first UM Native American Diaconal Minister in both Christian Education and Music began work at Prospect full-time. His musical groups tour and perform widely.

1980 — Kenneth Wayne Locklear answered the call to preach.

1983 — The Prospect Jaycees renovated the Hickory Grove Church and continue to furnish leadership there.

1983 — Hunger & Human Need Fund granted and established.

1984 — The Friend in Court Justice Project of the Rural Advancement Fund Inc. organized under the spear-heading of Harbert Moore and the pastor.

1986 — Vicky Bullard became a student pastor at Lighthouse.

Over these 100-plus years, this church did not grow in seclusion. The Methodist Church has been a generous benefactor, contributing in excess of \$150,000 for the newest sanctuary. With such enabling and ennobling support *the sleeping giant* has awakened and matured into the most capable Native American church in all of Methodism.



PLEASANT GROVE UNITED METHODIST CHURCH is located in the Hopewell Community. The offshoot from Hopewell in the Schism of 1900, it has grown from a beginning membership of seven to 129 in 1989. Reverend Bill James Locklear is pastor.

The Little Church

This church grew from the seed of dissension. Daniel Edwin Lowry tells how it happened . . .

In the month of October of 1900, the all-Indian Methodist churches were asked to send delegates to Hopewell to discuss the formation of a new conference for Indian Methodist churches. Complaints against the Church centered about Rev. H.H. Lowry's relations with the M.E.C. and the Atlantic Conference. Hopewell was home church to Rev. H.H. Lowry, who was the only ordained Native pastor in the county. Hopewell was the only Methodist church in Union Township at that time, and the Hopewell delegation was divided on the issue. The majority of their delegates voted to join the new conference, but seven stayed put, and the Atlantic Conference stood ready to help them form a new church. For the first year, worship services were held in the home of James

Lowry; John Bridgers of Lumberton worked as the pastor. Before the first year had passed, a new member joined. The fledgling congregation struggled along for more than 15 years. Rev. D. F. Lowry encouraged the small group to build a church, and Sinc Lowry donated land. A deed dated March 2, 1917, shows 5.57 acres to be used for a denominational



Pleasant Grove, 1964.

school, college, or church. (There is no mention of a church standing on the property at that time.) An agreement with the Atlantic-Blue Ridge Conference had the congregation put up the frame, and the conference financed the rest. Members worked diligently until the frame was in place; members of Old Bethel Church lent helping hands.

When the framing was completed, the conference sent \$700 to finish the building. After the materials were bought, only forty dollars were left for labor. A generous carpenter offered to finish the job for that amount. I was his willing helper.



Man and His Church—Daniel Edwin Lowry, in 1965, stood before the church he helped to build 50 years earlier.

After the church building had been completed, Sinc Lowry donated four more acres in the front of the church. A shaded section of this tract is a park today.

Pastor Bridgers was followed by Charley Baines. After that, native preach-

ers took charge: Rufus Woodell, then W. L. Moore, Mahoney Locklear, D. F. Lowry and J.W. Smith.

In recent years, Simeon F. Cummings, Harvey Lowry, Milford Oxendine, Dufrene Cummings, and Bill James Locklear since 1986.

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New Facilities, New Programs

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The physical facility has continued to grow, as has the church's ministry. The old building was sold and a new one was built in 1970, at a cost of approximately \$110,000. A conference grant of \$40,000 paid the debt off in 1973. The church was dedicated in October of that year.

A fellowship hall, which cost \$80,000, was dedicated in 1979. Dr. Wilson Nesbitt was honored with a plaque placed in the hall at the dedication service.

During the incumbent pastor's tenure, the sanctuary and wings of the church have been renovated. New pews, chairs, carpeting and an outside bulletin board have been added. The graveyard, cleared of trees, bushes, and rubble, has been seeded with grass. For the park area, the MYF bought materials and D. E. Lowry, the oldest and only surviving charter member, built picnic tables.

From 1973-1989, many programs have developed: Youth groups, choirs, Bible study, visitation, United Methodist Women, a civic club, and the housing of summer work teams. Roxanne Inman and Jennifer Smith, now ministering in music, are reviving a once vibrant program led by Vera M. Lowry.

Stewardship is evident; the homecoming offering ranges from \$4,000-\$5,000 per year. A full-time minister now seems in the realm of possibility.



SANDY PLAINS UNITED METHODIST CHURCH is located 2.5 miles north of Pembroke on the Union Chapel Road. It was organized in 1904 and has a membership of 168. The pastor is Reverend S. Dufrene Cummings.

The Servant Church

At the turn of the century, the Sandy Plains community was sparsely settled, principally with Indian families. Most were tenant farmers; but some owned their own land and were prosperous.

Community leaders — Allen Ransom, N. P. Cummings, Colonel Johnson, John W. Oxendine, Alex Chavis, Everett McNeil, their families and neighbors — saw the need for a church in the growing community. And, in 1904, Sandy Plains Church was founded. The first church building was a “brush arbor”, on the Bryant D. Oxendine farm near the Atlantic Coast Line Railroad.

The record shows N. P. Cummings, Mrs. Emma J. Johnson, Colonel Johnson, Mrs. Henrietta Ransom, Mrs. Anna Belle Oxendine, Everett McNeil, Newberry Jacobs, John Oxendine, and Alex Chavis as charter members of Sandy Plains.

A New Place, a Native Pastor

In 1906, Colonel and Emma Johnson gave land on Union Chapel Road for the present site.

A second brush arbor was constructed, and membership soon grew beyond the capacity of the ‘arbor’. With donated lumber and old-fashioned barn raisings, the congregation realized a 26' x 30' wood frame building known as Sandy Plains Church. The interior was left unfinished; and large columns stood on each side of the center aisle. Pews were donated by Chavis Church, and the pulpit set—a double seater and two arm chairs covered in black leather—was purchased.

The same year Rev. William Luther Moore came and pastored for six years,

1906-1912. Rev. Moore, a man of many gifts and graces, led the congregation through a period of great change and growth. The church was part of the Robeson circuit which included Prospect and Thessalonica. The Rev. D. F. Lowry assisted on the charge.

By the end of 1913, Sandy Plains was recognized as one of the leading churches in the Coast District of The Blue Ridge-Atlantic Conference. Conference journals record that on January 18, 1914, the first Quarterly Conference was held at the church. The Rev. J. H. Warren, District Superintendent, was the presiding elder, and L. H. Moore was secretary. Delegates to the Quarterly Conference were Rev. D. F. Lowry, A. B. Smith, Allen Ransom, Colonel Johnson and George Pevia.

Rev. Moore was reappointed in 1915. Under his tutelage, N.P. Cummings received his Exhorter License. Bryant Oxendine, N.P. Cummings, and C.B. Brayboy were Administrative Board members.

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"Mr. Church Builder" Returns
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During the 1920s, the church's status in the Pates Circuit is unclear. The records indicate that Sandy Plains was a member of the Pembroke Parish and that Rev. P. Mahoney Locklear, Rev. J. W. Smith, and Rev. D. F. Lowry discharged the parish duties on a rotating basis.

From 1928-1933, Marian Davidson served as Deaconess. The Rev. J. W. Smith succeeded Rev. P. Mahoney Locklear as primary pastor, and by 1940 membership reached 40. With Sunday attendance above 25, the small wooden church had become too small. The burgeoning Sunday School

was due in no small measure to L. H. Oxendine. A talented and personable public school teacher, he brought excellence and excitement to Sunday School.

In 1943, a building committee was appointed. Actual construction did not begin for years, as World War II took precedence and young men answered the country's call. Burton R. Brayboy, son of C.B. Brayboy, died in action.

Rev. D. F. Lowry — "Mr. Church Builder" — returned in November 1948 and on Sunday, January 1, 1949, H. G. Brayboy, Lewis N. Cummings, and Oscar Cummings staked the foundation for the new church. Construction began that spring, but progress was slow. After three and a half years, the building was completed and new pews were installed in September 1951. There was now a sanctuary and four classrooms.

Reverend D. F. Lowry's tenure ended in 1955, and the Reverend Jakie Locklear was appointed. New programs followed: A Woman's Society of Christian Service, a Methodist Youth Fellowship, and Vacation Bible School enriched church activities. Expanded involvement in conference activities created a warm environment for Christian growth. Youth representatives were added to the Administrative Board. "The Plainsmen" gospel singers formed and a number of young people entered seminary.

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A Man for the Times
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In June 1963, Reverend Robert Mangum was appointed lead pastor for the Sandy Plains Circuit; Reverend Oscar Cummings was the associate. The new circuit included Branch Street, Hickory

Grove (Marlboro County, SC) and Fairview (Dillon County, SC).

The winds for social change — a change so profound that the church could not ignore its consequences — were being felt in Robeson County as throughout the United States during the early 60s. Truly a man for the times, Rev. Mangum’s commitment to a social ministry brought systemic changes to Robeson County, changes that have brought lasting benefits. A major accomplishment of the Task Force, which he led in creating, was the establishment of the Robeson County Church and Community Center in 1969.

Growth and change were constants at Sandy Plains Church. In 1970 new building projects were undertaken. The sanctuary was renovated; a fellowship hall, kitchen, nursery, restrooms, offices, and additional classrooms were added. The church built a new parsonage on land given by Mrs. Doretta (Johnson) Demery — two generations of the Johnson family have given generously to Sandy Plains church. At the end of thirteen years, with church membership at 167, annual giving at \$20,000, and the building debt of \$28,000 paid off, Reverend Mangum’s ministry at Sandy Plains ended.

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The Return of Natives
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In June 1978, Reverend Simeon Cummings was appointed to the Robeson County Cooperative Ministry, which included Sandy Plains and Branch Street. The next year five other churches were added, and Sandy Plains provided pastoral leadership and office space for the large Cooperative Ministry. By 1980 it was building time again, and, led by its native

son, Sandy Plains, now mature and confident in its role in community leadership development, undertook another major building program.

The church exterior of the sanctuary was bricked; five classrooms, an additional office, and an enlarged Fellowship Hall were added. The original bell tower was replaced and a new steeple put up — the original bell was kept for posterity. The cost of the renovation, \$120,000.

Sadly, the building expansion claimed the life of a long-time member and contractor, Lewis Cummings, the son of founding father, N.P. Cummings, and brother of Simeon, Oscar and Stanly Cummings fell from the church roof where he was installing the steeple.

With a beautiful building in place, Sandy Plains Church sought not only direction, new leadership, and revitalization of its role in the community but spiritual reawakening as well. God appointed His servant, Rev. Jerry Lowry, under whose leadership the church moved on all fronts.

In September 1986, Sandy Plains became part of the Native American Larger Parish, which was established to replace the Robeson County Cooperative Ministry, and Sandy Plains continued its conventional role with the multi-church ministry. Even while sharing its pastoral leadership, the church prospered in its own ministries. Church membership increased by one-third, and contributions exceeded \$75,000 in 1987, an annual increase of 30%.

In fact, developing and sharing church leaders has been a major strength of the Sandy Plains Church. In 1915, Neil P.

Cummings, a Licensed Exhorter, spoke and led services in the absence of the pastor, who visited the church only once or twice a month. In recent years, other leaders have been called out of Sandy Plains: Reverend Oscar Cummings, Lay Pastor, co-founded Philadelphus and Branch Street, and served Fairview and Hickory Grove; Harold Jacobs, Diaconal Minister of Music and Education now serves Prospect; Pamela Baker Lineberger, a Church and Community Worker, former Associate Director of Youth and Young Adult Ministries of the North Carolina Conference; Reverend S. Dufrene Cummings, having pastored other churches, now pastors this church, his church.

The strong role of the laity at Sandy Plains continues still through descendants of the founding fathers and early church leaders. Some present leaders are:

Foster Jacobs, son of Charter Member Newberry Jacobs, was named "Lay Person of the Year" at the 1988 Rockingham District Lay Rally; Gary W.

Locklear, Chairman Administrative Board, son of Gus Locklear, Sr.; Jerry Cummings, Chairman Committee of Finance; and Ernie Lowry, Church Finance Secretary, grandsons of N. P. Cummings; Bruce Jacobs, Chairman of Trustees, grandson of Newberry Jacobs; Hampton Brayboy; Sunday School Superintendent, and Joy Brayboy Locklear, Chairman Education Dept., son and daughter of H. G. Brayboy and grandchildren of C. B. Brayboy; Ricky Johnson, President of United Methodist Men, grandson of Colonel and Emma Jane Johnson.

Finally, Sandy Plains United Methodist Church has an unlimited and unrealized potential for service in Robeson County and in Methodism. As she seeks first the Kingdom of God and His righteousness; loves God and neighbor, saves the lost, nurtures an effective discipleship, serves all who enter her fellowship, and witnesses through mission, she will continue to be the servant church she was called to be eighty-some years ago.



Rev. Simeon F. Cummings, pastor, Coharie, 1989.



FAIRVIEW UNITED METHODIST CHURCH, located in Dillon County, South Carolina near Hamer, was organized in 1914. The present membership is 64; the pastor is Reverend Ray Brooks.

A Former Outpost

Fairview Church was first organized under D.F. Lowry in 1914. The 1915 Blue Ridge-Atlantic Conference Journal reports that Lowry “added one more church.” In 1916, the church received a \$100 building grant from the Board of Church Extension of the Methodist Episcopal Church. Early pastors at Fairview after Rev. D. F. were F.R. Lowry (1918); W.R. Woodell (1920); P.M. Locklear (1922); N.O.Hunt (1923); D.F. Lowry (1939). When Fairview merged into the North Carolina Conference the membership was forty-nine.

Changing Charges: A Continuing Cycle

Fairview was a “preaching place” for the Rev. J. W. Smith prior to 1948, when

Fairview and Hickory Grove joined into a single charge for the first time. Smith continued on the two-point charge which went back into the Pembroke Parish briefly—until 1953—when the Fairview-Hickory Grove Charge was re-created. Pastors serving the new two-point charge were J. W. Smith (1953-1955), D. F. Lowry (1956), Nash Locklear (1957), and Harvey Lowry (1958). This was Harvey Lowry’s first appointment.

In 1961, when Fairview was added to the Sandy Plains charge, Jakie Locklear was pastor. With 127 members, Fairview was the largest of the South Carolina churches in 1970, when both were added to the Prospect Charge.

Fairview Church had remained essentially an outpost of Methodism since its founding. The poor, largely uneducated

people of the area had muddled along with whatever part-time leadership The Conference would send.

In 1969, Fairview's fortunes took a turn for the better. Rev. Simeon Cummings was given charge over the church, and the congregation was celebrating the selection of their prominent lay leader as "*South Carolina's Teacher of the Year!*" James K. Braboy had been the mainstay of the church for 43 years. They knew what "K" had meant to them and they anticipated good things from a pastor up at the big Prospect Church; and they were not disappointed.

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A Settling Influence

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As lead pastor, Rev. Cummings went to work building a new classroom-fellowship hall and renovating the sanctuary. Funding came and work teams from as far away as Pennsylvania and Indiana.

One work team made up primarily of middle-aged couples came from Plymouth, Indiana. Having lost to death their missionary in Africa, they decided to direct their gifts of time and money to the cause which Rev. Cummings had told of with such love and urgency.

Fairview Church could be called "The Church that 'K' Kept," for he was to the church what he was to the Leland Grove Elementary School; he was its life. For 43 years, every preacher who served the church relied on "K" for information and inspiration.

One of Fairview's finest hours came with the choosing of her bright light as South Carolina's Teacher of the Year in 1969. And when he became one of the five finalists for National Teacher of the Year,

the nation knew what Fairview had known for years, that "K" was one of the great souls of all times.

Braboy credits Rev. D.F. who was serving a wide area along the North Carolina - South Carolina line with his going to live and work in the Clio area.

It was 1933 when he visited the Indian school and community.

"I was deeply moved by what I saw. There were terrible social and living conditions — so many were misfits and outcasts of society. I knew I had to come and do what I could. I just wanted to help those who really needed help."

Braboy became their minister. Preachers came and went—Bro. K stayed. He was Sunday School Superintendent, Adult Bible Teacher, lay leader and speaker. He was sought out by surrounding churches and civic groups.

It will be a long time before another can take his place. In the meantime, his example inspires the church and the community to follow in his footsteps.

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The Present Era

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Fairview and Hickory Grove remained on either the Prospect Charge or the Sandy Plains Charge until the Robeson County Cooperative Ministry was established. Then they were placed in that seven-point administrative unit, an arrangement that lasted but one year for Fairview. In 1980, it joined the Pleasant Grove Charge with Rev. Milford Oxendine, Jr. as pastor. For the next seven years, the two-point charge was served by Samuel Wynn, David E. Hunt, and Ken-

neth W. Locklear. In 1987, Fairview and Hickory Grove were joined together again to form the South Carolina Parish for student pastor Bruce Locklear.

Despite considerable fall off in

membership following the death of Mr. Braboy, and, despite the continuation of part-time ministering, the Fairview people are holding fast to their dream of better times ahead.



Miss Lela Diefenbaugh, Chair of the Commission on Missions and Miller Levitt, a member of the First United Methodist Church in Plymouth, Indiana, present checks to J. K. Braboy and Cleveland Locklear.



HICKORY GROVE UNITED METHODIST CHURCH is located in Marlboro County, South Carolina, near Clio. Organized in 1914, it now has a membership of 110. Reverend Ray Brooks is the pastor.

The Church Kept by a Cemetery

Hickory Grove Church began with Rev. Neil O. Hunt, a local lay preacher, as organizer. The first official reference to the work in 1922, credits Rev. French R. Lowry with *gathering an interesting congregation; there is promise for a vigorous church.*

In 1926, the first small chapel housed the congregation on a site given by John Willis. It was a one-room wood building of about 150 square feet. Members did not use the word "worship;" instead, they would say, "*We are going to the church for preaching.*"

Names such as Clark, Goins, Locklear, Hunt, and Lowry appeared on

the early rolls; they remain part of the congregation today, linking them nominally to the Indians of Robeson County. Pastors still come from Robeson County.

Progress has been slow at Hickory Grove. Most of the members lived scattered and isolated; vehicular transportation was mostly unavailable and there was high illiteracy. Children and youth received a little teaching in Sunday School, but a sharp dropout rate and farm work kept families un-educated and poor, for they worked mainly as tenant farmers and day laborers.

In 1936, the first building was replaced by a block-tile building. There was

no inside plumbing, and the furniture consisted of slat pews and chairs. Three Sunday School classes met in the sanctuary.

Near the church is a cemetery that the people took great pride in and which played a large part in keeping them united in a community of faith.

In the 1960s, in addition to regular Sunday School and Worship Services, singing groups, clothing and feeding projects, and youth recreation became congregational activities. A new marquee gave recognizable identity to the church. A musical group, formed by Jimmy Goins, enhanced the worship service. For two years (1968-70), Rebecca Moddlemog, a deaconess, provided vital leadership for the church. The church's continuing success is due in large part to her commitment and dedication, for after retirement she moved to the community to continue to serve as a volunteer.

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Second Helpings

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In 1970, North Carolina Methodists volunteered to repaint the assembly halls at Fairview and Hickory Grove in South Carolina. They did more than just paint; they did a complete refurbishing job. Begun on Thanksgiving Day 1970 and completed in the Spring 1971, it was a project of the Prospect Jaycees and Luther Harbert

Moore in his role as community developer. The renovation was extensive and costly. Working together for five months, the Jaycees and the congregation developed a special camaraderie. Mealtime became "recess" when everyone relaxed and ate ...and ate ... and ate ...

The first day, the Jaycees invited members of the church to join them for fish and coleslaw. A seventeen-year-old boy ate until he could eat no more.

This is the first time in my life that I have ever eaten all I wanted and still had food left over.

The first Christmas after the renovations, the Prospect Firemen gathered food, toys, and clothing and visited in the homes. Clothing and Christmas boxes still come; monthly visits supply at least one Sunday School teacher.

Many churches have been part of Hickory Grove's history. First Church of Cary, North Carolina, provided a teaching and caring ministry for several years in the late 70s. Work teams repaired homes, teachers held week-long Vacation Bible Schools, transporting children during the day, youth and adults to night programs and socials.

Currently, Hickory Grove Church, with a membership of 110, has a student pastor and is not yet self-supporting. But she is strengthened through the mission and care of her United Methodist connections.



PEMBROKE FIRST UNITED METHODIST CHURCH is located in the city limits of Pembroke. Methodist notable The Reverend D. F. Lowry founded the church in 1918. The bi-racial congregation now numbers 190. Reverend Jerry Lowry is the pastor.

The Town Church

Pembroke First Church began, like other area churches, with a dream. That dream was of a Methodist church for Indians in a central location in Pembroke. Certainly people would travel miles to attend church, but this was not the issue for Rev. D. F. Lowry, the dreamer and founding father of Pembroke First Methodist Church.

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At First

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The church had its beginnings in 1918. Four years after his ordination, Rev. Doctor Fuller Lowry envisioned a town church in Pembroke. The idea was not made reality easily. After two years of planning, the dream had not materialized,

but Rev. D. F.'s dream had not faded; it had, in fact, gained in intensity as others caught the dream.

In the early 1920s, the Methodist Episcopal Church launched a campaign to raise \$105,000 for church building purposes. Rev. Lowry asked for some of that money to build a brick church in Pembroke. Money was given by the Joint Committee on Indian Work through Dr. Elmer Quigley, on the condition that it be matched by local funds. The church was to cost \$10,000, a huge amount for the area and the times; yet Rev. Lowry remained undaunted. He gave the first \$100, an amount equal to one year of his pastor's salary. Other contributions followed, and, on October 27, 1922, a tract of land was purchased from Rev. Lowry's brother Billy. That land was not to be the site of

the church, however. Times were changing, education was becoming increasingly important, and institutions were competing for the same sites.

Both the church and the college changed sites the next year, moving closer to the center of town. First Church early became the main connection between The Methodist Church and its Indian constituents. The 1922 Blue Ridge-Atlantic Conference Journal says:

Pembroke is at the heart of our work among the Indians. D. F. Lowry rented a hall and held services on Sabbath evenings most of the year. A Sunday School had been started, and a nucleus of church members gathered. We have made payment on a desirable church lot alongside the State Normal School Property. Here is one of the finest opportunities of the Methodist Church in the State.

On June 26, 1923, the church bought the present site from E. L. Odom and the building contract was let on July 5, 1923. During construction, Rev. Lowry and those who joined him in his dream did not go their separate ways each Sunday morning. They met at a lodge across the street from the church site. That first group had a full dozen people who had become charter members of the church.

The church membership book shows the same number of members for both 1922 and 1924, but the names are all different, which makes one wonder if the 1924 list is not a listing of new members only.

The church was completed in 1924.

According to District Superintendent Parsons in the 1924 Washington Conference Journal, the church was

a credit to Methodism and set a standard for buildings among the Indian people.

The Board of Home Missions and Church Extension had given \$7,000 on the project. That left an indebtedness of \$3,500. Membership was growing rapidly. By 1925, the enrollment was nearly ten times what it had been in the beginning.

Early records also indicate that the Sunday School in 1925 had five classes, taught by Rev. Lowry, Kermit Lowry (Rev. Lowry's son), Bessie Oxendine (Clifton Oxendine's sister), Fannie Martin, and Mary Sampson (Oscar Sampson's daughter).

The first recorded baptisms took place on September 1, 1929. Nine are named: James Roberts, Junior Locklear, Verl Thompson, Sintha Lowry (Cynthia), Clara Lowry, Sara Lowry, Vashtie Hammonds, Annie Smith, and Henry Smith.

In the late 1920s, Pembroke First was served by Marian Davidson, the deaconess who came to Robeson County under the auspices of the Board of Home Missions. Her work with the children and youth was outstanding. The community Epworth League which she started met at First Church. "A young people's courting place," many parents said, as it attracted young people of all faiths.

During the 1930s, the membership remained fairly constant, and fund raisings were needed. A benefit sale, held on January 14, 1933, by Pates Supply Co.,

Inc., gave ten percent of every cash dollar spent on that date to the First Methodist Church Debt Fund. To insure good sales, prices were reduced. Sugar for \$4.50 a hundred and flour for .49 for 24 lbs. reflect the economy of the time. Church offerings ranged from .20 to upwards of \$10, as records spanning the decade indicate.

In the 1940s, stained glass windows were installed in the sanctuary, honoring special church members. The large window behind the altar honors Rev. Lowry, who ended his thirty-year tenure at First Church in 1948.

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Through the Years
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Rev. Russell Caudill came in 1948, serving for one year only, as the church built a parsonage to enable them to have a full-time minister.

In March of 1949, Rev. Linwood Blackburn became the first full-time pastor. He took up residence in the newly completed parsonage and helped raise funds to clear a large portion of the debt.

Rev. Christian White, who was to become the first non-Indian to graduate from PSU, arrived in 1952 and began an outstanding tenure. His reports to the Wilmington Conference, dated September 27, 1954, show that attendance had increased greatly, and that the spiritual condition of the church was high. But Rev. White said

in spite of this, the church is just beginning in relation to the possibilities.

The next pastor, Rev. Roger E. Garland, during his two-years tenure, helped plan the new addition. Included were classrooms, a ladies parlor, a kitchen and restrooms. Rev. D. F. chaired the finance

committee, holding barbecues and auctions and Harvest Festival. Gifts and pledges were solicited as early as the latter part of 1955. Outside improvements were included in the plans.

Building began while Rev. Jesse F. Minnis was pastor. The first-floor additions were built, but the renovations and the upstairs were not completed until years later.

It was during the building program that Rev. Robert L. Mangum began his service to Pembroke First and made youth and campus ministry at PSU hallmarks of his work there. By 1959, mid-week prayer services were a regular part of the weekly schedule, and Sunday Evening services began to show up in the church program.

About the same time music ministry needs were realized. An adult choir was organized and singing again became an important part of the worship services.

Work continued under a short (one year) tenure of Rev. D. F. Lowry, who had been re-appointed in 1964 to work with the church until another full-time minister could be found. Through his efforts, a loan of \$15,000 came from the Board of Missions; contracts were let; and renovations begun.

As Rev. D. F. had put a lot of time and effort into Pembroke First, the congregation decided that it was time to honor his deep commitment to the Lord and His work. On December 12, 1965, Rev. Lowry's tenure ended and a full-time pastor was appointed. Pembroke First honored its "First" by holding "D. F. Lowry Day."

Rev. William Jack Martin was the minister appointed. By the fall of 1966, the renovations to the sanctuary were complete and the congregation moved back in. Needed repairs were made to the education addition and to the stained glass windows.

In 1968, Rev. Henry Bizzell, Jr. came as pastor. He and Mrs. Bizzell quickly found their niches in church and community affairs. He worked with the Defeat Double-Voting campaign; and Grace, as a tough English teacher at the high school, earned the respect of her students and their parents. Mrs. Bizzell's keen ear for spoken language led her to write an article on the traces of Elizabethan English in the speech of the Lumbee Indians. Church membership reached a high point of 172 as his four years ended in 1972.

Rev. Jerry Juren was the next to join the list of First Church pastors. On April 20, 1975, the church again honored Rev. D. F. Lowry, now as a community senior citizen, a senior citizen of First Church, and as its Minister Emeritus. On that day a "note-burning" celebrated the payment of the debt on the sanctuary renovation.

The church as it now stands was completed in 1984, while Rev. Leon Ray Sparrow was pastor (1978-1984), including the upstairs of the education building.

A new type of fellowship was started in 1984, during the time of Rev. James Oliver. "The Single Adult Fellowship," with inspirational meetings and social events, has molded a type of "Family in Christ." Meeting primarily at First Church, the community group is reminiscent of the Epworth League of the 1920s which was centered there.

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And Now, From Lowry to Lowry
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In 1988, the line came full circle. Rev. Jerry Lowry became the pastor. Not since D. F. Lowry had there been an Indian pastor. Many see the return of Lowry as a good omen. Rev. Jerry, too, a dynamic

man, is energizing a church that had become somewhat stagnant over the years. Growing in membership, she is fast becoming a strong spiritual community. United Methodist Youth Fellowship, United Methodist Women, and United Methodist Men serve growing groups. Bible study and prayer service are weekly happenings.

Pembroke First United Methodist Church has had to struggle, from its beginnings as Rev. D. F. Lowry's dream to its revitalization in Rev. Jerry Lowry's "Vision for the 90s". It has struggled and survived for over 70 years, and with the continued help and guidance of the Lord Jesus Christ, with committed leadership and vital disciples, First Church will continue to thrive . . . for generations to come. . . .

Thought to have been the first wedding at First Church

Mr. and Mrs. O. R. Sampson
announce the marriage of their
daughter
Ruth
to
Mr. William Roy Locklear
on **Thursday the eleventh of September**
nineteen hundred and twenty four
Pembroke, N. C.

At Home
After September 25th
Pembroke, N. C.



COLLINS CHAPEL UNITED METHODIST CHURCH, located in the Lumber Bridge area, was organized in 1959. The present membership is 60. Reverend John Paul Prine is the new pastor.

The Steel Chapel

Late in 1958, the Rev. D. F. Lowry, pastor at Ashpole Center Church, ventured into northern Robeson County near Lumber Bridge to encourage Lumbee residents there to assemble as a small mission. Response was slow and difficult, but through respect for the kind pastor some people did begin to meet. He solicited the support of the district superintendent and pictured a bright future for a church in an area that had no church. Out of several Sunday School classes of about forty-seven members, fifteen became the charter members of a new church. At a small ceremony on May 1, 1959, Rev. D. F. Lowry and Dr. J. E. Garlington organized a new congregation at Lumber Bridge in Robeson County.

Dr. Thomas A. Collins, Executive Director of the Conference Board of Missions, obtained a steel building from ARMCO Products (Atlanta, Georgia). Local Labor erected it on a lot, which had been purchased by the Board of Missions, Inc. on November 11, 1958, from Ellen

Collins. The church name honors the family on whose land the building sits, as well as that of Dr. Thomas Collins. That particular site has been the continuous location of **Collins Chapel Church**.

A Congregation Finds Itself

The fledgling congregation sang, prayed, and shared inside the "steel chapel." Rev. D.F. solicited financial support from every quarter to supplement the meager resources provided by the people.

Pastors came and went for several years. The Rev. Donald Hanks was the first after Rev. Lowry; then Rev. Johnny Bullard and Rev. Oscar Cummings were assigned to assist Rev. D. F. Lowry, whom the congregation insisted on keeping as lead pastor.

In 1963, Rev. Jackie Locklear became pastor. Rev. Jackie's mechanical skills and Rev. D. F.'s financial support put



Collins Chapel, 1959

a brick and block addition into place in record time.

In 1968, it was building time again, and "Mr. Church Builder," was still soliciting funds for his friends. His persistent appeal to the Duke Endowment paid off with a \$6,000 grant. His personal funds launched this project.

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New Contacts = New Contracts

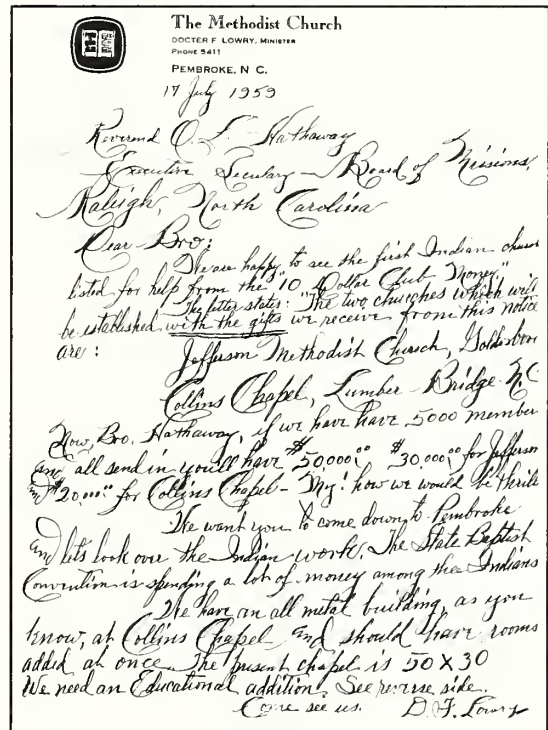
Another agent of Collins Chapel during this period was Rev. Simeon Cummings, pastor at Prospect. Church membership at Collins Chapel had reached 72, a record that was not surpassed for fifteen years. Cummings became a conduit for financial assistance through the National Division.

Additional loans from The Conference completed the needed classroom

space; furnishings were bought; and some repairs were made. It was a day of celebration in the summer of 1973 when the loans were fully repaid and the congregation was debt-free.

From 1973 until 1977, Rev. William J. Locklear served the congregation; and from 1977 until 1979, Rev. Wilton R. Cummings served. Since that time, Collins Chapel has been part of the Robeson County Cooperative Ministry, served by Rev. Tryon Lowry earlier, now by Rev. John Paul Prine.

With membership at an all-time high, it is time to reassess facilities. The congregation rejoices in its place and progress in The North Carolina Annual Conference.





NEW PHILADELPHUS UNITED METHODIST CHURCH is located on Highway 710 south of Red Springs. Organized in 1959, the present membership is 132. Reverend Carolyn C. Wariax is the pastor.

The Poor Church?

In 1957 Reverend Oscar Cummings, farmer and lay preacher, was employed at \$25 a month to follow a dream, that of establishing a Native American congregation near Red Springs. A frequent visitor to the area, Rev. Oscar had seen many unchurched children in the **Philadelphus** Community.

The Old Church House

Under the supervision of Reverend D. F. Lowry, then District Director of Church Extension of the Fayetteville District, Cummings and his family began services in what was called the "Old Church House." The three-room house, located on Buie Mill Pond, soon accommodated Sunday School Classes and a Vacation Bible School.

Rev. Oscar, like his mentor Rev. D. F., visited tirelessly among the community. A group of 40-50 soon moved into an abandoned cafe located on highway 710, two miles south of Red Springs. On October 2, 1959, the Conference Board of Missions purchased the cafe from the Douglas Halls for \$3,000. A Ten Dollar Club grant of \$6,000 helped to transform the cafe into a sanctuary, and the old pool hall at the back, into a fellowship hall.

Reverend Simeon Cummings, the new supervising pastor, and Dr. J. E. Garlington, district superintendent, organized the church on November 7, 1959, with thirty-nine members. The new church was named Philadelphus, after an old nearby landmark. The building was crude, but Reverend Oscar and his members raised money by plate sales, box suppers, and cake sales to fix it up some and to keep

the church open. It was always called the "poor church".

Among the early members were Cleveland Jacobs, Liza Lambert, Levi and Daisy Lee Brewer, Curt and Margaret Locklear, Mike and Martha Maynor and children, Adaline Revels, Mozelle Revels, Snodie Lowry and children, and Burnie and Maggie Locklear and children.

The fledgling church became a special project of the Conference Woman's Society of Christian Service. They visited, sent money and helpers. A succession of deaconesses came to help the new congregation: Alta Nye, Rebecca Moddlemog, and Martha Schlapbach. Their overall church programs and their community visitation enlivened the ministry and established a firm foundation for continuity with the connectional system of Methodism.

Rev. Jakie Locklear, a carpenter from the Prospect Community, found his niche at Philadelphus and left an indelible mark on the building and an ache in the hearts of the congregation. Appointed pastor in 1969, Rev. Locklear served there with "lasting good influence" until his untimely death on June 19, 1973.

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A New Church

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The Philadelphus membership of one hundred found that the remodeled building was quite inadequate for the growing congregation. Further renovations were attempted, but failed, as did efforts to buy adjoining property to the less-than-an-acre

lot. In 1975, they bought a two-acre site on the same highway about three miles south of their old site. The price, \$4,000. Immediately, the congregation raised \$20,000 to begin the construction. Rev. Oscar and his members were back into fundraisings, and the people responded again. For the \$147,000 building, Philadelphus received the first low interest Ethnic Minority Local Church loan for the conference. The amount, \$35,000. The Duke Endowment, important in the planning process, contributed \$31,500. Other grants were received, the final one coming from the Duke Endowment in 1983. The new church was named New Philadelphus, consecrated by Bishop Blackburn in 1978. Reverend Bill Sherman, District Superintendent, Rev. Simeon Cummings, Pastor, officiated.

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An Old Tradition Continues

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Back at "The Old House" on Buie's Pond, a tradition was begun which continues today. The third Sunday of each month is Children's Sunday. Families gather at the church and P-L-A-Y. Recently installed playground equipment enhances their play, and the afternoon ends in refreshment and thanksgiving.

Hundreds of people pass this prominent location every day. They see this lovely Methodist meeting place which witnesses to the power of Christian cooperation and the will and self-determination of a congregation rewarded by a unique connectional system. The former "poor church" has come up in the world.



BRANCH STREET UNITED METHODIST CHURCH is another town church. Located on Branch Street in Lumberton, it was organized in 1962. The present membership is 160 and the student pastor is Reverend Kenneth Locklear.

The Miracle Church

In 1960, Reverend Oscar Cummings, Lumbee Supply Preacher, held an open-air service on a vacant lot near his house in West Lumberton. That meeting led to a Sunday School with a membership of 65 and to regular worship services.

Reverend Oscar, aided by Reverend D. F., arranged to purchase property from Ms. Annie Baucom in the fall of 1961. Soon thereafter, she donated an additional lot.

Cummings, and Reverend & Mrs. Horace Ridaught. Miss Mary Margaret Bullard, the young daughter of The Chalmers Bullard family, was the first person to be received on profession of faith. As Rev. Lowry often said, "Jesus took a little child and he led his disciples." Mary Margaret was that child for Branch Street.

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A "Tin Arbor"

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Unable to start immediate construction, the church used an old garage as a temporary sanctuary. In June 1963, Branch Street was organized with 15 charter members, including Mr. & Mrs. Chalmers Bullard, Reverend & Mrs. Oscar



Branch Street, 1966

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Out of the Garage

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The community of welfare recipients and unskilled laborers, many lacking education and jobs, longed for a new church building. By the spring of 1964, a record attendance of 87 was reached, as people from other churches were attracted to this excited congregation. Mr. & Mrs. Currency Locklear and family from the Prospect Church, Mr. Eddie Locklear, Ms. Betty Hunt, and Ms. Elsie Hunt, were among the newcomers.

The ministry expanded to include a Boy Scout Troop, a literacy school, a Home Education Club, Girl Scouts, recreational programs, and weekday and kindergarten classes.

In the fall of 1965, they purchased the 1.58 acre site adjoining the other two lots. In March 1966, Rev. Bob Mangum, then pastor, carpenter and fund raiser, led the groundbreaking for the new facility. The energetic and devoted congregation raised money anyway they could — plate sales, dinners, free-will offerings and donations.

A young married man with three children gave half of his week's earnings of \$25.

Most of the money came from connectional sources: The National Division of the Board of Global Ministries, North Carolina Conference, United Methodist Women, Mission specials and special gifts, and the Board of Missions, Inc.

On Easter Sunday, 1967, Bishop Paul N. Garber; D. S. Barney Davidson; and Pastor Mangum led the dedication of Branch Street's new sanctuary.

They said, "These people have witnessed God at work, a miracle church was built."

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The Miracle Lives

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By 1983 the membership had outgrown the 1967 building. With new pastor Rev. Jerry Lowry, the second building program was begun. Construction included a pastor's study, five classrooms, a fellowship hall, a kitchen, and a renovated, enlarged sanctuary. Services expanded: there was now a choir, and a 4-H club was organized. Membership grew; attendance at worship service increased.

Branch Street Church is now a station appointment, paying two-thirds of the pastor's salary. The community that had no church now has a church; the conference that was shown a need now ministers to that need. **The miracle grows!**

Branch Street Pastors: D. F. Lowry and Oscar Cummings, 1962-63; Robert L. Mangum and Oscar Cummings, 1964-70; Jackie Locklear, 1970-1973 (died 1-22-73); Richard Mabe, 1973-74 (Interim Pastor); Oscar Cummings, 1974-75; T. R. Brady, 1975-77; Milford Oxendine, 1977-78; Simeon F. Cummings, 1978-81; Jerry Lowry, 1981-85; S. Dufrene Cummings, 1985-1989; and Kenneth Locklear, 1989- .



COHARIE UNITED METHODIST CHURCH is located on US 421 in Sampson County, near Clinton, N. C. Organized in 1963, the present membership is 69. Reverend Simeon F. Cummings is pastor.

The Silver Chapel

Coharie began as a mission station. Three thousand Indians, predominately Coharie, living in three Sampson county communities, seventy miles from the nearest Native American church, needed a local church. Rev. and Mrs. Horace G. Ridaught were recruited as mission starters.

Rev. Ridaught, a man of many talents: cattleman, a vegetable farmer, salesman, meat cutter, teacher, and minister was ready for the challenge at Coharie. Having experienced a brief stay in Pembroke, the Ridaughts were charter members of Branch Street before accepting this Mission.

As a base of operations, he rented a

house for fifty dollars a month. A salary of \$1,000 came from the National Division.

The mission in operation, Rev. Ridaught found a five-acre building plot on U.S. 421, just five miles west of Clinton. In July 1964, a \$100 purchase option was paid, and the owner offered to give \$500 of the \$5,000 cost upon settlement. It was hard going; people had little discretionary money; and most were wary of going into personal debt for church property. So, the Board of Missions, as was its custom, purchased the site in December of that year. The little flock, struggling to hang on, had the usual kinds of fundraisers — cookouts, yard sales, bake and candy sales.

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Into the Chapel
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Money and labor came from many sources. The Goldsboro District's Christmas offering of \$600 came first. The Board of Missions moved a "Silver Chapel" from Asbury Church in Fayetteville. It had to be disassembled, moved to the new site, and reassembled on a cement slab. Rev. and Mrs. Ridaught literally poured the foundation for the "chapel." Preachers from as far away as Wilmington helped to complete the building.

On May 22, 1966, the mission was chartered with twenty-eight charter members. Rev. and Mrs. Ridaught worked tirelessly at the modest church. Additions, improvements and repairs were ongoing. In 1970, the Ten Dollar Club gave \$1,062 to pay off the indebtedness on two new classrooms and fifty additional seats in the sanctuary.

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Life Within
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Facilities were not the only concerns at Coharie. Music and programming skills were needed, too. Pianist, Ruby Reeves from Grace Methodist in Clinton, Coharie's mother church, came in 1966. The following year, Bernice Ballance, a local deaconess, helped to organize a unit of United Methodist Women, and to establish programs for children and youth. These two women continue in significant roles.

Rev. Ridaught did not live to see the special celebration in November 1976. He

died in service in 1974. The Rev. James Lee Jacobs succeeded him. Early in his eleven-year tenure, Rev. Jacobs was aided by the Board of Missions in ridding the debt. A thousand dollar grant from the Renfro Trust Fund, plus a thousand dollars from the Board of Missions finally relieved the financial burden. On November 19, 1976, Rev. Frank Grill, Acting Executive Secretary of the Board of Missions, presented the congregation with a deed of clear title.

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The 1980s
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From 1983 to 1985 Rev. Wade Weeks was pastor. It was time again to repair and refurbish the aging chapel. In 1984, church members, like the Ridaughts earlier, physically worked on the remodeling project. Church unity was the secret ingredient in the success of their project. Rev. Helen Crotwell, D.S., and other Christian neighbors assisted the project.

The years 1985-1986 brought a shared pulpit. Rev. Woodrow Wells, retired minister, served until Jan. 1986; Reverend John Dutton was supply from then until September 1, 1986, when Coharie became part of the Native American Larger Parish Ministry under Rev. Jerry Lowry. In that connection, Rev. Simeon F. Cummings now pastors the Coharie Church.

The spiritual umbrella that Coharie shares with other struggling and inadequately-served churches supports the Conference goal to give strength and hope to determined Methodist congregations.



THE LIGHTHOUSE MISSION is located near Aberdeen in Hoke County. It was organized in 1979 as a tri-racial congregation. The present membership of 47 is predominately Lumbee. Reverend Oscar Cummings is pastor.

An Uncertain Signal

In 1976, Rev. L. R. Sparrow, pastor at Page Memorial Church in Aberdeen, became interested in a group of un-churched people living near the Hoke-Moore County line. He made overtures on behalf of the church; Rev. Claude Dial and his wife answered the call.

A loan of \$15,000 from the Board of Missions was funneled through the Seymour Trust Fund of the Aberdeen Church, which committed itself to a monthly repayment plan. The first meetings in 1977 began in an abandoned store on U.S. 15-501, six miles south of Aberdeen. Renovations and repairs turned the modest building into a chapel and classrooms.

On September 23, 1979, **Lighthouse** Mission organized with forty-six Native American and White members. Some

Blacks were enrolled in the church school. Rev. Clyde McCarver, Supt. of the Sanford District; Dr. Robert S. Pullman, new pastor at Aberdeen; and Reverend and Mrs. Dial effected the organization.

Lighthouse, despite its beaoning name, has had only temporary ministerial appointments. No single pastorate has lasted long enough to attain a stable and independent image. One and two-year pastorates continued until 1986 when Lighthouse was "left to be supplied" under the Native American Larger Parish umbrella.

With only forty-seven members, the future of Lighthouse Church is uncertain. But, now that The Reverend Oscar Cummings has come out of retirement to serve The Lighthouse, it is possible that his enthusiasm will spark a bright, new light.



WEST ROBESON UNITED METHODIST CHURCH is located on US 74. Organized in 1988, there is now a membership of 42. Reverend Herbert L. Lowry is the new student pastor.

A New Challenger

West Robeson is a newly organized church serving a community between Maxton and Pembroke. The population of about 2,500 is basically Lumbee. A small percentage is white.

Unemployment ranges above ten percent, and the average income is less than \$8,000 per year. Most of the employed work in textiles at minimum wage. The average educational level is 9th grade. These factors explain the existence of serious social problems that need special attention.

West Robeson was chartered with 34 members on April 10, 1988. Ambitious fiscal and people goals were set for the first

year. Many were met, but the most pressing need is a suitable meeting place where special ministries to children and youth, to senior adults, and programming will have high priority.

Evangelism, witnessing and nurturing as a community of faith are the foundation stones of the West Robeson United Methodist Church.

West Robeson has moved out of the store front building in downtown Pembroke, but a facility to care for physical needs is urgent. West Robeson needs assistance now in order to move forward as a soul-winning station and a tower of salvation.



GRACE UNITED METHODIST CHURCH is a city church. Located on Ireland Drive in Fayetteville, it was founded on April 9, 1989. The membership of 36 is served by the founding pastor, Reverend Sam Wynn.

Science and the City

If ever a church was founded on the scientific method it was **Grace**. It is the product of a new initiative by The Church to meet the special needs of Native Americans living in urban areas. In 1987, the Board of Global Ministries offered a plan to help serve urban Indians, a real and growing need now that over 51% of Native Americans live in cities and towns.

That fall, the North Carolina Annual Conference established a committee to respond to the offer. Rev. Sam Wynn chaired the committee; a comprehensive survey found Fayetteville to be the city with the greatest need and desire for such a ministry. Rev. Wynn, founding pastor, led the preparation of the lengthy proposal required for participating conferences.

On July 15, 1988, a ministry started in the basement of Rev. Wynn's home in Fayetteville.

That fall, Calvary United Methodist Church on Ireland Drive, which was closing, and the Native American Congregation merged as Grace United Methodist Church. Seventeen Calvary members remained as part of the new congregation. Deborah Huff was the first delegate to Annual Conference in June 1989; Bonnie Goins was alternate. In July, 17 members went to the Native American National Family Camp at Cherokee.

The Mission Statement and Goals for 1988-1990 read in part:

"We believe the Church of Jesus Christ is a living organism made visible in the world of diverse cultures, classes and varied theological convictions . . . the church must respond to human and spiritual need . . . to the socio-economic, legal, political and spiritual needs of the community."



The Prospect Junior Quartet sang for the Bicentennial Conference in Baltimore, Md., 1984. Left to right: Kent Hunt, Bryan Townsend, Donnie Locklear, Jr., and Brent Hunt.



These are random pictures of Indians in Robeson County. They are not necessarily pictures of typical Indians, and there was no effort to represent all the characteristics which indicate a variety of Indian tribes (and perhaps white nationalities) in their background. Most of the pictures were "candid" shots made of an audience at a meeting last spring when the advisability of changing the tribal name was discussed. It is possible that there is a white man in the group—if so he was on the front row at the Indian meeting. There are no Negroes represented. At lower right is Rev. Doctor Fuller Lowry, pastor of the Pembroke Methodist Church, who is leader of the move to change the name to "Lumbee Indians of North Carolina": he was pictured as he spoke to Robeson County Commissioners asking their sanction of the referendum on the name.—A Penn Gray Photo.

Chapter 4 | *Shaping Lumbee History*

Wherefore seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, let us run with patience the race that is set before us.

HEBREWS 12:1

Few events in the history of the native peoples of Robeson County have redirected its course and involved them more than those recounted here: The Lowry War, The Founding of The Croatan Normal School, The Holiness Schism, the establishing of churches, and the work of cultural groups and political organizations. Chapter One describes the prominent cultural hero in Lumbee history, Henry Berry Lowry; his wife Rhoda typifies the Lumbee heroine in subtlety and modesty. Before Henry Berry and Rhoda, most Lumbee left little documentary trace.

Those Methodists who did imprint their culture are chronicled here, in testimony to the Spirit who moved and supported them. The challenges which they accepted, and their achievement of them have inspired young men and women of their day, and of ours. Methodism added structure, substance and color to these notable achievements.

Improved status for woman, educa-

tional opportunities, democratic politics, and fairer economics, were wrought in large measure by the Protestant Spirit. Intrepid Indian Methodists who cast their lot with the uncertain future of a divided church were Divinely guided, it now seems.

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Starting the Race

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A son of Colonial Judge Lowery in Virginia had two sons, one named James. James fell in love with a Virginia girl, Priscilla Berry, a granddaughter of Henry Berry of White's Colony. According to family historian, Colonel Earl Lowry, Henry had integrated with the Tuscarora ladies; this Priscilla was a blonde Indian. James had no Indian blood. Priscilla married James in 1730.

Land near Harper's Ferry was granted in 1732 to the Judge, who also operated a fur trading outfit. In 1738, he transferred it

to son James who moved south with Priscilla. They came as devout church people. Priscilla spoke with an accent, which a missionary who visited their home noticed. He wrote a hymn in her dialect. That record is in a book brought home from the Revolutionary War by James and Priscilla's son William Lowry.

*De joy I felt I cannot tell
To tink dat I was saved from Hell
Through Jesus streaming blood
Dat I am saved by grace divine
Who am de wurst of all mankind
O glory be to God.
So me lub God wid inside heart
He fight for me, he take um part.
He save um life before
God hear poor Indian in de wood.
So me lub him and dat be good.
Me prize him evermore.*

Prior to 1835, Indians in Robeson freely attended their church of choice. In July 1835, the North Carolina Legislature took away citizenship and voting privileges of certain free persons. Indians maintained that this law as worded did not apply to them.

When Martin Van Buren ran for president in 1836 the Lumbee were informed that the new law included them also. The ballot was thus removed — to effect a local political purpose — since Indians had not supported Jackson in the previous election. Although in 1868 the state supreme court held that the law was not intended for nor should have applied to the Lumbee, the damage had already been done.

Why in 1836 was there a migration of Lumbee men to other states? A protest to subjection! Why did Henry Berry Lowry say *"I had rather live one day and enjoy the privileges of citizenship to which I am entitled than to live a thousand years*

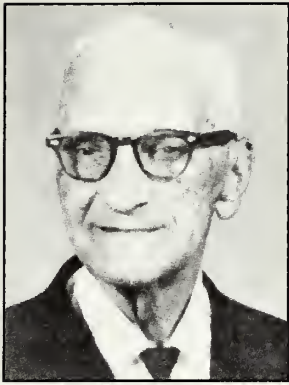
and be denied them," and then stake his life on his conviction?

William's son, Allen Lowry, a third generation member of Back Swamp Church and his wife, Mary Polly Cumbo, were told that they could attend and sit in the balcony, but no children could attend. Removal of their children from school was another body-blow. The oldest son Murdoch, 7th grade, took his White schoolmate and sweetheart to Tennessee where many Lowry descendants have grown up. Except for meetings in homes, the Indians did not attend church or school for twenty years.

Calvin C. Lowry, a son of Allen Lowry, became a devout promoter of church development, about 1856. A visiting Elder from the Methodist Episcopal Church, North, licensed Calvin to preach. Calvin told other Indians, *"It is time to remove our church services from River Banks and private homes,"* and began to assemble lumber, money and labor. They built "Sheds" — the frame hewed from Poplar trees — extended to tops covered with boards — split from Cypress trees. Open-air meetings gave birth to new churches at or near these Sheds.

From 1865-1880 Rev. Calvin Lowry worked tirelessly promoting Methodist Churches in the respective communities, and local schools for children. The records from 1870-1892 show him building churches, recruiting members and ministers. His brother Patrick assisted at Hope Church. W. L. Moore from Osborne joined the work in the Prospect area. W. R. Woodell worked in Bethel. Calvin directed Hopewell and Thessalonica. His sons soon joined the work.

One, the Rev. French R. Lowry, the farmer-teacher-preacher with the longest service, began while still a teenager.



French R. Lowry

Born April 11, 1869. Attended Croatan Normal School and The Methodist Institute at Athens, Tenn. Taught School 30 years. Preached 75 years in 5 N.C. Conferences. Lived to be 102 years of age, married twice, 9 children, 44 grandchildren, 166 great-grandchildren, 50 great-great-grandchildren. Died April 6, 1971.

Rev. French R. Lowry, the son of Rev. Calvin & Maria Lowry, has the distinction of having the longest period of service of any of the Lumbee Methodist Ministers. Like his contemporaries, he farmed and taught school to earn a living; he preached to render a service to his people and to his Lord. Officially retired at unification in 1939, Rev. French was still active in funerals, revivals and as guest preacher for many years after. In fact, he was called back into service in the mid-sixties for a short period at Collins Chapel. In 1967, he moved to the Methodist Retirement Homes in Durham and remained there until his death. His funeral was conducted at First Church Pembroke; he was buried back in the Hopewell Holiness Methodist Church Cemetery.

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Surviving Civil War
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When the State Supreme Court restored citizenship to Indians in 1868, Robeson County had a generation of ignorant, poor, submissive Indians. Having already found profit and advantage in keeping the Lumbee in subjection, racist powers sought to maintain that state. Although citizenship was restored, they were not returned to the jury nor allowed to hold public office or return to church or school. Once they began to recover from the generation of terror, the state imposed new legal restrictions.

The first restriction applied to education. A state law permitting Indian children to attend only schools specifically created for them made it easy to provide none. Even until 1938, the maximum public education offered to any Lumbee student was equivalent to one year of college and led to one profession—school teaching. The Normal School took 37 years to graduate successive classes from high school. It is amazing that such enormous injustice was done in slightly more than a generation. The Lumbee lost the right to vote, the right to sit on a jury, and were expelled from schools and churches. They were not allowed to testify in court, not even in their own defense. One statement was adequate to give an Indian the death penalty. The murder of an Indian required no explanation. Exorbitant taxes were levied on Indian property and in some cases property was taken solely on pretext. By 1860 very few Indians had any property whatever. Henry Berry Lowry said “*We can’t be citizens, we can’t keep property or our homes, our condition is worse than slaves.*” Is it any wonder that so many

Lumbee revere Henry Berry Lowry? For had he not cared there might not be preserved in Robeson County today one drop of Indian blood.

The economic problems of the post-war years, especially the depressed condition of agriculture, led many Lumbees to migrate to other southern states. Insecurity remained a fact of migrant life, as segregation was an institution throughout the South. While farming was the occupation of the majority who stayed at home, a few sought livelihoods in other types of work, especially the lumber industry.

The W. L. Moores were among those who stayed in Robeson County and farmed. Rev. Moore, a teacher in the Columbus County Schools, had come to Robeson selling Bibles. There he met and married the daughter of Huey and Eliza Oxendine. Mary Catherine Oxendine, who was to become the first female Indian public school teacher, and W. L. were married in May of 1879. They settled in the Prospect Community and their family interests led naturally to concerns for education.

price to pay for the opportunity to weaken the county's Republicans and Blacks. On February 2, 1887, the House of Representatives, with a Democratic majority, received a petition to establish a normal school for the Croatan Indians. The petition was signed by 67 Croatans and six "White Citizens." Rev. Moore signed, of course.

The 1887 act created a corporation directed by a Board of Trustees, composed of the Rev. Moore, Preston Locklear, James Oxendine, James Dial, Sr., J.J. Oxendine, Isaac Brayboy, and Olin Oxendine.

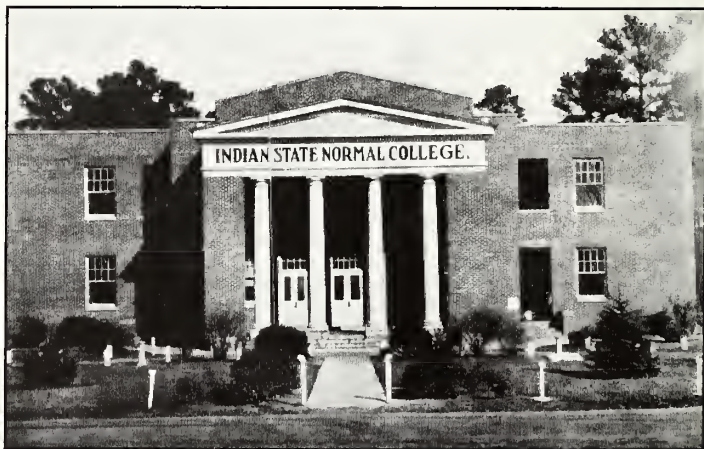
At first, Rev. Moore encountered considerable opposition and apathy. Fortunately, he was unwilling to allow the Normal School to be stillborn. He headed a subscription drive to which he donated \$200 of his own money and got the school started. Moore is, in the history of the institution, "Founder, Erector, Teacher."

Croatan Normal School opened in the fall of 1887 with an enrollment of fifteen students. Rev. Moore served as principal and teacher for the first three years of its operation.

Born Oct. 12, 1857. Graduate of Columbus

.....
Opening Public Schools
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Rev. Moore allied with Hamilton McMillan, the state legislator from Robeson, to promote public schooling. Robeson County in the 1880s was predominately rural and agricultural, with a sizable Republican vote. Public school legislation to help the Indian community to separate itself, with an appropriation of \$1,000 over two years, was a small



Indian State Normal



William Luther Moore

Born Oct. 12, 1857. Graduate of Columbus County Schools and of a 4-year Theological School Course. Achievements: First headmaster & Teacher of Croatan Normal School. President Methodist Protestant Churches in Robeson area. Married the former Mary Catherine Oxendine, May 1879. Five children. Died Dec. 22, 1930.

Born on Columbus Day in Columbus County, North Carolina, the son of James and Caroline (Spaulding) Moore, Moore studied in the county schools, where he was an excellent student and developed an interest in teaching. In 1874, at the age of seventeen he began teaching in the local schools. Five years later he moved to Robeson County.

Rev. W. L. Moore not only helped secure higher education for the Indian people of Robeson County, but he also ministered to the people of the Carolinas. Perhaps a boyhood experience of being awarded a prize for reciting all four gospels from memory foreshadowed Moore's ministerial leanings and future careers. In 1885 he was ordained an Elder at the

Prospect Church, which he pastored for 44 years.

During his ministry he served throughout Marlboro and Chesterfield counties in South Carolina and in Richmond, Scotland, and Robeson counties in North Carolina. Rev. Moore actively defended national Methodism during the "connectional controversy." The leaders of Lumbee Methodism, staunch in individual philosophies, were unable to resolve the controversy. Though H. H. Lowry led the group that found the connectional waters so foul, he and Moore remained lifelong friends.

Moore's funeral in 1930 shows the awe inspired by great Indian leaders. Moore chose a text for his service when he asked Aaron Lowry to conduct his funeral in cooperation with Dr. Parsons, the District Superintendent. Parsons, upon receiving the call to preach Moore's funeral, selected the same text.

For I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day and not to me only but unto all that live his appearing. 2 TIMOTHY 4:6-8

The participants in the funeral came from different denominations and communities, who, like Lowry and Parsons, treasured Moore as a counselor and friend. This ecumenical spirit still flourishes in Lumbee churches.

Truly he left footprints on the sands of time that will forever guide mankind.

Adolph Dial (Grandson)

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Seeking Federal Aid

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While happy with the opening of "The Normal School," Moore and 54 petitioners were anxious to expand educational opportunities for their children. They petitioned Congress, for:

such aid as you may see fit to extend ... to be used for the sole and exclusive purpose of assisting ... to educate their children and fit them for the duties of American citizenship, to complete the normal-school building, and that residue be applied to said school.

Emphasizing that there were 1,165 school-age children among them, this appeal was supported by Rev. Moore in a letter to the Office of Indian Affairs in 1890:

The people for which I am officially interested, have as a general thing grown up without so much as the rudiments of education, yet the youth who have had (to some degree) better opportunities for educating themselves show that the moral, intellectual, and social aptitudes in them are real.

On August 11, 1890, the federal Commissioner sent his decision to W.L. Moore:

"While I regret exceedingly that the provisions made by the State of North Carolina seem to be entirely inadequate, I find it quite impractical to render any assistance at this time. So long as the immediate wards of the Government are so insufficiently provided for, I do not see how I can consistently render any assistance to the Croatans or any other civilized tribes."

By characterizing them as "civilized," the federal government accom-

plished several things. It recognized them without any accompanying responsibility for them as Indians; and, it indicted the State for inadequate public education of its Indian citizens. Thirdly, it increased the fog and confusion about Indian policy while appearing to be responsive and sympathetic.

About 1890, another son of Calvin and Maria, Rev. Henry H. Lowry, ordained by the Methodist Episcopal Church, North, and an effective, busy pastor, decided that the Methodist Church was neglectful of Indian Churches: inadequate assistance, poor visitation by Conference officials and inadequate funding. He approached his father with a plan to withdraw from the Methodist Episcopal Church. His father was so disturbed by this, according to his mother, that it hastened his death. However, about 1899 Rev. H. H. Lowry began to implement his plan. This action split the Lumbee Methodists right down the middle: wherever there had been one church, now there were two. Embittered congregations struggled over buildings.

From 1900 to 1912 was a sad struggle for Methodism among the Indians. About 1911 the youngest brother of Rev. H. H. Lowry, Doctor Fuller Lowry, a school teacher, decided to enter the ministry. After long negotiation between the brothers, D. F. decided the churches should affiliate with state and national Methodism, North, that was. Southern Methodists had kicked them out and would not consider their return. Rev. H. H. Lowry refused this affiliation. Thus in 1913 D. F. Lowry joined Sandy Plains Church, was ordained and became a rural pastor, and an all-time champion in the number of churches he pastored.

.....
Becoming the Campus of the Community
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By 1905, Rev. Moore had initiated several gentle streams of influence over the fields of education. He had enlisted the support of D. F. Lowry who gravitated to the mainline Methodism that Moore practiced. Moore and Lowry made powerful allies whose influence radiated over the education of the Lumbee.

Teachers were brought together on a regular basis for training at the Normal School for a week during the school year, or for a two-week period during the summer. The workshops included topics such as "The Importance of Libraries in the Public School," "The Importance of Reading," and "How to Identify the Teaching of Arithmetic with Life."

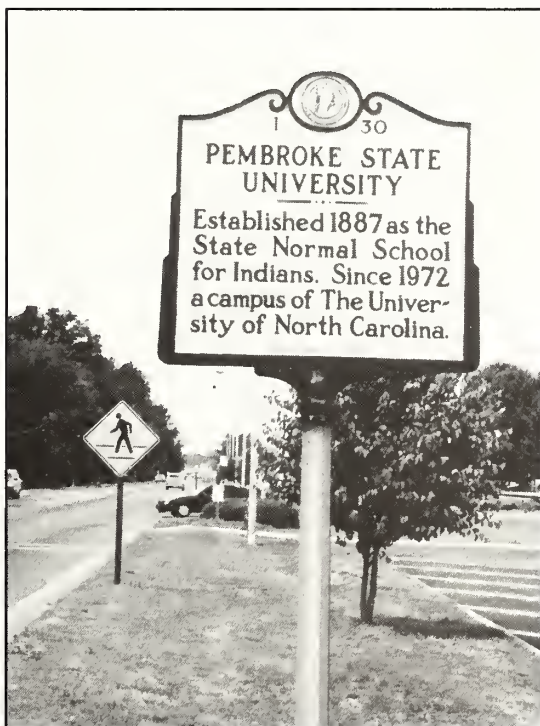
Around 1907, the Lumbee teachers formed a professional association. The secretary of which was D. F. Lowry, a second-year teacher.

With no additional support coming from the state for the development of the campus, the trustees of the Normal School looked to the local community for help. In 1909, the trustees, deciding to move the school from Pates to Pembroke, undertook a fund-raising campaign that included subscriptions and a rally "at the New College Building." There were speakers and music by "an Indian Band."

The fund-raising event was organized by Oscar Sampson and D. F. Lowry. With campaign funds of \$500 for land, \$600 for the building, and a \$3,000 appropriation from the General Assembly, the trustees purchased a ten-acre site in Pembroke. Construction began in late spring and was completed for the fall semester.

That period, from 1900 to 1909, was one of educational awakening in the state. In that brief period, the county built twenty-five white, nine black, and four Indian schools. In 1900, there were 1,680 Indian children of school age in the county, with 867 enrolled and attending an average of 2.3 months per term. By 1910, the number of eligible Indian children had declined slightly to 1,594, but enrollment was up to 936. The average term had increased to 4.1 months.

The Normal School in 1909 had a total enrollment of 166, sixty-six of whom were taking normal courses. The Normal School had gained broad community acceptance and political stability, its board representative of the diversity within the Lumbee community. When the school relocated in 1909, it did so with the support of the community and the state, and with the blessings of Moore and Lowry, under the capable lead of Oscar Sampson.





Oscar R. Sampson

Born January 7, 1866 in The Deep Branch Community of Robeson County. Graduate of Croatan Normal School. Chairman Board of Trustees of Croatan Normal School for 30 years. Moderator Burnt Swamp Association. Sampson Hall at PSU honors him. Married the former Susie J. Oxendine in Feb. 1893, 15 children. Died January 9, 1928.

Oscar R. Sampson is one of those farmer-teacher-preachers who rose to the top in education or other chosen fields. His rise to the chairmanship of the Normal School was predictable to those who knew him. D. F. Lowry said that Sampson's performance on the two-day teacher certification examination "showed him to be a leader among all three races."

Sampson started teaching public school in 1890, but his major education efforts were at the core of Indian education, the Normal School. "Old Main," the first brick structure on the campus, was built in 1923, during Sampson's tenure on the Board.

"Of all the friends and helpers of this school, Mr. O. R. Sampson touched it at more points, knew it more intimately, served it longer than any other man has done," said Rev. D. F.

Living-at-Home Lumbee

Times were hard in the 1920s. The crash of '29 and its terrible aftermath lay just ahead; Robeson farmers, of whom Indians were a great part, were to suffer the most. Lands would be sold for taxes or for failure to pay up operating debts which were held until harvest time. Teachers would be paid in script; preachers, if paid at all, would be paid in foodstuffs.

Indian people were using the "live at home" slogan long before it became Gov. O. Max Gardner's rallying cry to North Carolinians as he stumped for votes. They grew most of the crops and livestock that fed them.

These "survival ancestors," then, are, the real heroes of Lumbee history. They kept the spirit alive, living simply, with faith in themselves and in their future.

They farmed, preached, taught school, and kept their own counsel. A typical farmer put about half of his acreage in money crops—tobacco and cotton. The rest he planted in corn, vegetable gardens, and multiple small grains—wheat, oats, barley and pinto beans. Most grew small patches of sugar cane which they cooked into syrup, and they almost always had an orchard of apples, plums and peaches, and a grape arbor, from which jams and jellies were made.

Chickens and hogs were grown and slaughtered at home. The three M's (meat, meal, and molasses) were the staples of the Lumbee diet prior to WWII. Not only was there a chicken in every pot on Sunday for the visiting preacher, there was a rooster to annoy the bone-tired laborer at midnight and to rout the weary slumberer at day-break. Rev. D. F. is a premier example of the hardworking Indian leader.



Doctor Fuller Lowry

Born Jan. 8, 1881 at Elrod, N.C. Graduate of Piedmont Business College, 1906; attended Pastors Summer Schools, Duke Divinity School. Honors & Awards: First graduate of Croatan Normal School, 1905; D. F. Lowry Student Center at PSC; Author & political leader for Lumbee Recognition Bill, 1953; First Henry Berry Lowry Award, 1971. Candidate for N.C. General Assembly. Married the former Jessie M. Hatcher, McColl, S.C. Eight children. Married the former Ophelia Hunt, 1942. Died Aug. 13, 1977.

D. F., as he was known in church circles, came from a long line of church and civil servants, descending from His Majesty's first judge of Virginia, James Lowry. His father was the Reverend Calvin Lowry; and his uncle was the legendary Lumbee named for their forebear, Henry Berry of the Lost Colony.

His father personally supervised his son's initial secular and religious training at home. Older brothers and sisters, itinerant Methodist preachers and visiting scholars helped out. His first formal schooling was at the private Mary Dial School. Private tutors prepared him for higher education.

In 1906, Fuller began a 20-year teaching career, one of the four he pursued with vigor and success. With an inherited section of his father's farm, D. F. used the scientific method for his farming ventures. He researched, studied, and applied the latest technology, creating a show place of

championship production in corn, cotton, and watermelons.

Around 1910, concerned for the Indian churches in Robeson County, he advocated denominational loyalty over new conferences and led a move for a central church at Pembroke.

In 1913 at Annual Conference at Prospect, he was licensed to preach and began his long years of service at Sandy Plains Church. He pastored all of the Indian churches at one time or another, some more than once.

First Church Pembroke is a monument to his vision, to his ingenuity, and to his determination. With his own money Rev. D. F. hired a lodge, and paid the rent and much of the operating expenses until the conference started to help. He maintained membership at First Church and endowed it with a gift of \$10,000 at his retirement.

In 1919, he was appointed to the position of Rural Letter Carrier and held it for 30 years, the first Robeson Indian to hold the position. There Rev. Lowry met influential people, many of whom helped to fund his charitable activities, and a door was opened for Indians who would seek civil service jobs in the future.

His enthusiasm often met with resistance; and the issues which he espoused, with controversy. But he had a saying, "Know you're right and go ahead!" As a man of unquestionable integrity, he truly believed and practiced Philippians 4:13 ...

*I can do all things through Christ
which strengtheneth me.*

In 1942, having become a widower, he married Ophelia Hunt.

He preached his last sermon at First Church five days prior to his death.

Earl C. Lowry (Son)



Marian Davidson

Main Street, Pembroke, 1929

.....
Marking Times

The typical Indian public school consisted of a small frame building, a few teachers, a teaching-principal, and an insufficient number of used basic textbooks; so raising funds for the school was as common as it was for the church.

Each settlement raised money to purchase books and materials however it could. A variety of social functions were used. One popular activity was "shadow socials" with their mystery magic. A sheet was hung up in the center of a room and the girls would stand behind it. The boys would bid for the girls and the food they had prepared. The challenge was to iden-

tify one's girlfriend by her shadow. Many times permanent parings resulted. Box suppers and cake cuttings were profitable activities, too. The men would bid for a boxed supper, and the successful bidder shared it with the lady who had prepared it.

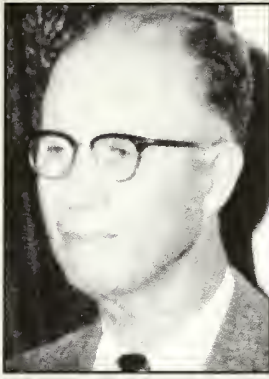
The entire family looked forward to "school breaking" for it was a day of feasting, and the entire community made preparations for the big day. At noon, a long table was filled with good food and it was time to ask the blessing. The principal, often a minister himself, did the honors. Hungry children squirmed as the blessing frequently turned into a sermonette to tide them over the summer.

The Rev. J. W. Smith was one of the teacher-principal-preachers who made their living by teaching school in times and places like these.

First Church lawn improvement.

Marian Davidson





James Walter Smith

Born September 9, 1886 at St. Pauls, North Carolina. Graduate Methodist Institute, Athens, Tenn. School Principal, 39 years. First Indian Postmaster at Pembroke. Minister, 27 years. Married the former Lela Locklear. Seven children. Died in service Nov. 22, 1955.

All of his life James Walter Smith was a church-goer. The Archie Smith family were faithful members of Thessalonica Methodist Church. As he grew into young manhood, he became a barber in St. Pauls to help finance his higher education. On returning home, he became a public school teacher and his church life became one of increased service, as he succeeded his father as Sunday School Superintendent.

Rev. Smith became a local preacher in 1928 and was assigned to Old Bethel, the same community to which, as a public school teacher, he had taken his new bride fourteen years earlier and the same church he was to lead into the reunited MEC in 1939. Former students, some now leading parishioners, welcomed his growing family with love and reverence, for their past and future friend was a changed man.

The change, as Rev. Smith loved to tell it, happened like this . . .

Our annual revival was going on. As the congregation sang softly and the preacher gave the altar call I found myself moving toward the mourners bench. I sensed a wonderful lightness of body, my feet barely touching the floor, my heart bursting with joy and my voice keening in praise and thanksgiving. The next thing I knew I was outside under the old magnolia tree, still shouting and praising God. I knew nothing of how I'd gotten there. I surely knew that something out of the ordinary was going on; I knew that I felt different. From that day on my life has been directed by a higher power.

That experience foreshadowed the kind of ministry his was to be. A man of prayer and action, he seldom missed an opportunity to witness for his Lord. Mrs. Smith told many stories of singing conventions, funerals, and family gatherings missed because of 'Walter's preaching.' The Rev. Simeon Cummings remembers him this way:

"My first impression of Rev. Walter Smith was one that will last forever. On a Sunday morning at Sandy Plains Church, I interrupted some preliminary remarks by going to him and making my confession and re-dedicating my life to Christ. It was a joyous occasion for me, and Brother Smith rejoiced with me. The last sermon I heard him preach was entitled 'Happy Birthday.' Details of his physical and his spiritual birthdays were woven into a great sermon! He was a spiritual giant!

"He was the servant of the small church. The church never got too small for Brother Smith. He travelled 35 to 40 miles to preach a sermon to fewer than a dozen people," Cummings remembers.

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Connecting with McKendree

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One of the outstanding opportunities for the college-bound Indian man of the 1920s was what is referred to as The McKendree Connection. Dr. Earl C. Lowry remembers how he and Clifton Oxendine were the first of the ten Lumbee men to go to McKendree College at Lebanon, Illinois:

"It was about the last of May, 1924. We were having our graduation. Dr. M.C. Newbold, Superintendent of Negro and Indian Education, delivered the Baccalaureate Address. In a private conversation afterward, he said that I ought to go to college. 'But you can't,' he said. 'This is the only school you can go to. You either go here or stay at

home.' I didn't mention it to him, but I had already registered and paid my entrance fee. So, the Methodist Missionary talent, working with my daddy, got two scholarships to McKendree College, which was a Methodist-controlled college. The superintendent up there, Dr. Cameron Harmon, made me a janitor at the president's mansion. I fired the furnace twice a day, at bedtime and at 5 a.m.

"He took a liking to this county and was responsible for our being able to go to college. The next year I transferred to the University of Chattanooga, also a Methodist institution, where a creditable pre-medical curriculum was available."

Five of the ten McKendree men were



Clifton Oxendine
Graduated 1928



Earl C. Lowry
Matriculated Sept., 1924



Delton Lowry
Matriculated Sept., 1927



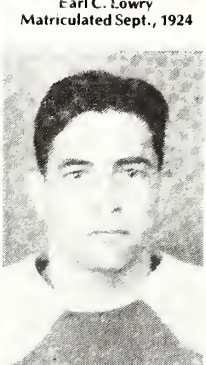
Frank Enne
Graduated 1931



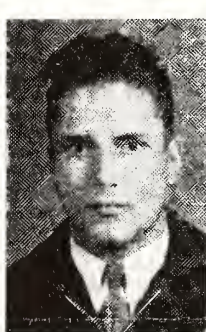
Elmer T. Lowry
Graduated 1933



John Paul Sampson
Graduated 1937



James T. Sampson
Matriculated 1933



Herbert Oxendine
Matriculated Sept., 1934



Charles S. Lowry
Graduated 1936



Raimen Lowry
Matriculated Sept., 1934

In an article entitled, "Ten Descendants of White's Lost Colony Attended McKendree College in 1920s, '30s", editor Leon H. Church of *The Lebanon Advertiser*, Wednesday, June 6, 1984, featured the Lumbee students who attended McKendree College.

Methodist, five were Lowrys, and eight became educators and returned to help lead the crusade for self-determination at home.

Befriending the Yankee Lady

In the Blue Ridge-Atlantic Conference Journal of 1928, Rev. Donaldson, D. S. of the Wilmington District, reported the assignment of a worker to the Indian Churches:

“The attention of the Board of Home Mission toward our Indian work is deeply appreciated by these people. A

special worker has been on the field since July as director of religious activities. Her work has been chiefly among the children and young people in daily vacation Bible schools at two centers during the summer. This was followed later by regular work, such as teaching the church hymns to a junior choir, a carefully organized Junior League, developing worship programs for the Sunday School, and some club work for workday activities. We hope to present this worker, Miss Marian Davidson, and have her submit a brief report.”



Marian Davidson

Junior League, Pembroke, 1928-29.



Marian Davidson

Davidson's house before improvement.



Marian Davidson

Jupio Club, Pembroke, 1928-29.



Marian S. Davidson

Born Feb. 26, 1904, Wilkinsburg, Pa. Never married. 4 siblings. Graduate Dickinson College, 1926; Columbia University, 1928. Rural Church Worker at Pembroke, 1928-1933; Rural Church Worker in S.C. 1933-; American Red Cross, 1945-1967. Retired to Bedford, Pa. Died July 29, 1989.

With indomitable spirit and boundless energy, Marian Davidson became the pied piper of Indian Methodist youth. She criss-crossed the county between Prospect and Pembroke, inviting young people to church. They followed in great and enthusiastic numbers.

The Yankee Lady had come to live among the Indians, which she did for five years. Two of her students remember her:

Miss Davidson cared for everyone. She worked with the entire church, but she had special organizations for the youth: the Jupio Club for boys and the Camp Fire Girls. The Camp Fire Girls had to pay a membership fee. When we did not have the money, she always provided a way for us to make it. One

time Grace Smith and I didn't have the money; she let us work at Mr. Dill Blue's shoe shop. Miss Davidson paid us to clean an empty room in the back of his shop so that a family who had no place to live could move into it. Another time Miss Davidson directed a play so that we got enough money to spend a week in camp at Misenheimer, N.C.

Margaret O. Sampson

Miss Davidson worked at both Prospect and First Church Pembroke. She was a deeply spiritual person, and talented in music. She carried a portable organ on the back of her bicycle which she called "Napoleon"—she had special names for things and people. Her special interest was the youth. Through the Epworth League she influenced many young people into becoming faithful leaders of Prospect Church. Louise Coursin and her sister Nina came from Clarion, Iowa to help her with the work in Robeson. In 1932, Mary Lee and I went with them to Iowa and Pa. to help with Vacation Bible Schools.

Carrie M. Dial

In 1984, she moved into the United Methodist Home, Epworth Manor in Tyrone, Pa. Her last letter to Friends in Pembroke, dated April 7, 1983, ended with this verse:

*I've built a house of friendship
Deep down within my heart,
And in that house a special room
For you is set apart,
And in that house of friendship
Are treasured memories, too,
Of bright and happy hours
That I have spent with you.*

Another young idealist inspired the search for place and self in Lumbeeland. Ella Deloria, Sioux, a protege of Franz Boas the noted anthropologist, came to Robeson County sponsored by the Agricultural Reorganization Act. She wrote and produced the "Life Story of a People," a drama of the Indian people of Robeson County.

Presented in 1940 and 1941, the drama enriched and unified the community, fortifying the young men and women going off to war and to war-materials plants, and deepening the pride and resolve of those remaining in Robeson.

.....

Winning the Wars After

.....

The winds of change were blowing through Indian country following WWII, as they were throughout the United States. The war-to-end-all-wars was over; a Garden of Eden lay just over the next decade, the country believed.

One of the first orders of business was to change the way the town of Pembroke was governed. Pembroke, the only non-reservation town in the state with an Indian majority, had been operating as an exception to the general laws of the state. Instead of elected officials, they were appointed by the governor. In 1945, pressure from returning Lumbee veterans forced the legislature to return the franchise to the citizens of the town. Notwithstanding the change in the law, the Indian leadership, doing unto others as they'd have done unto them, continued the informal tradition of dividing the seats among the races, two white and two Indian. Blacks in Pembroke were few and left out.

Needed change towards a more just and peaceful era came with the young

Lumbee men whose restless spirits led them into the ministry. One such "Warrior" was Simeon F. Cummings, who came out of the Sandy Plains church. More about him later.

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Calling Us Lumbee

.....

Rev. D. F. opened the campaign to have the tribe's name changed again, this time to Lumbee Indians. The name derives from the river which flows through the county. In 1948, Lowry organized a group of Indian ministers to advance a broad spectrum of social and political programs, including the changing of the tribe's name. The group, which called itself the Lumbee Brotherhood, chose Lowry as its first president.

In justifying Lumbee as the name of preference, Lowry argued that because the tribe was composed originally of members from different tribes, no one historical name was appropriate. Rather, he contended, the tribe should take its name from a geographical name, as had earlier tribes in the area.

Citing the Wateree and Pee Dee as examples, Lowry sought compromise in an identifiable regional name.

Despite opposition from some tribal factions, the Brotherhood was able to get a bill introduced in the State legislature in 1951. With no clear consensus among the tribal leaders, the legislature passed a resolution calling for a vote on the name-change by the Indian people themselves.

Voting took place on February 2, 1952, at the fourteen polling places in the

county. The results: 2,109 in favor of the name-change and 35 opposed. Once the will of the people was known, the General Assembly passed a law in 1953 officially designating them as the Lumbee Indians. The United States Congress did the same in 1956.



Requesting change. Joseph W. Smith, left, and Rev. Lowry, right, presented the name Lumbee at a Legislative hearing in Raleigh.

The Lumbee name gained national attention in 1958 with the unintentional assistance of the Ku Klux Klan. At a rally in Maxton, declaring “to put the Indians in their place and to end race-mixing,” the Klan was routed by a group of Lumbees in a demonstration of non-violent resistance to intimidation. Their bravery, courage, and self-determination was widely publicized, giving the Lumbee name a major recognition boost among other tribes, and the media carried the news of the coup across the country and around the world.

A later event gave prominence to the Lumbee name. A history of the Lumbee people, The Only Land I Know, co-authored by Dr. Dial and Dr. David Eliades, was hailed as a major contribution to Native American history and literature. It has been a primary source for this work.

.....
Charting New Courses
.....

While many returning WWII veterans and local educational leaders were dueling the dragons of political disenfranchisement, unequal educational opportunities and tribal identification, others, especially some young and aggressive ministers, had defined their battlefields as poverty, prejudice, and powerlessness. They practiced a holistic ministry which touched the vast majority of the Lumbee people in their search for self- determination and a sense of belonging.

In addition to their roles as proclaimers of the Word, visitors to the sick and counselors to the troubled, they went as feeders of the hungry, providers of housing and defenders of the imprisoned.

Two who took up the compass of history and charted new courses were Oscar Cummings and Jakie Locklear.



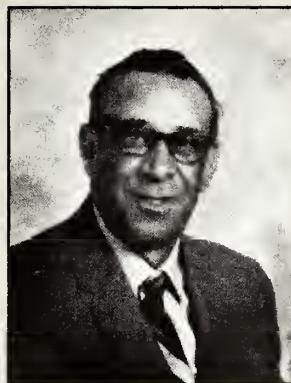
Oscar F. Cummings

Born January 18, 1910 near Pembroke. Attended Public Schools of Robeson County, Fruitland Bible College and Pastors Summer School at Duke Divinity School. Honors: Recognition Day at New Philadelphus and Branch Street. Married the former Flora Belle Baker, February 18, 1930, 13 children. Married the former Flonnie Locklear, February 19, 1988.

The founder of one church, the co-founder of another, and the revitalizer of two others, Reverend Oscar Cummings now brings his wisdom and vitality to the languishing Lighthouse Church at Aberdeen.

Rev. Oscar credits his success to a vigorous physical and spiritual upbringing, and to his 20-year-old bride who, in 1930, brought him down from an apple tree where he had hidden to escape her missionary zeal. A year later, he yielded to the Spirit and began his 60-year missionary journey.

Licensed Exhorter at Sandy Plains Church, he continued to study and was licensed a Local Preacher in 1951. His creative service at Philadelphus and Branch Street, and his regenerative vision at Hickory Grove and Fairview are legendary.



Jakie Locklear, Jr.

Born December 11, 1912, in the Prospect Community of Robeson County. Graduate of Prospect High School, attended Pembroke State University and Pastors School at Duke Divinity School for five summers. Married the former Mary Alice Harris of Maxton. Two daughters. Died in service, June 19, 1973 in Atlanta, Ga.

Rev. Locklear, a singing and preaching servant, a compassionate pastor and evangelist, served throughout the small Indian churches of the county, "singing the gospel into the hearts of the audience," said Rev. Simeon in the obituary for the Conference Journal. He served eight churches, two with some very different and extraordinary services.

Appointed to Collins Chapel in 1963, four years after its chartering in a metal building, his carpentry skills soon started the brick facade and the block addition. In 1969, as associate pastor at New Philadelphus, his seasoned mechanical skills helped turn another building into a finished facility.

Rev. Frank Grill said this of Rev. Locklear:

He served there with lasting good influence until his untimely death of a heart attack in Atlanta, while attending a Conference on Evangelism.

.....
Women and Youth Carrying On
.....

Contrary to appearances at this point in the story, local women and children did play important parts in the evolution of Lumbee Methodist Church History. Women still do keep and pass on the culture; children still absorb it, experience it and share it. In some Indian cultures, women were not expected nor allowed to have active roles in the conduct of religious ceremonies and rites, except in the behind-the-scenes preparations. It appears that that may have been the practice in some early churches in Robeson County.

Happily, that was not so in the Lumbee Methodist churches recently—the last 80 years, that is. Though the first Lumbee female preacher is just now coming on the scene, Lumbee Methodist Women have held prominent positions in the church for years. They have led in the educational and outreach ministries; and, if not the cream, they were frequently the leaven in community affairs.

In the 1920s, The Church brought a golden age to Lumbee women. Docia Cummings and Liddy Locklear, two young women from Sandy Plains went away to college in Kansas City, Kansas, on Methodist scholarships. The McKendree Connection was in full force when a young, energetic, White female church worker appeared on the local scene and planted vision in the minds and hearts of children and youth. Those dreams took root, grew and flourished in the fields of education, medicine and social work.

The clubs for children and young people which she started, Epworth League, Camp Fire Girls, drama troupes, and the like, grew into Tuesday Clubs,

Meals on Wheels, Food Pantries, Singles and Senior Citizens clubs, and *Strike at the Wind*. The Ladies Aid Society is now United Methodist Women.

After Marian Davidson, twenty-three years passed before another Methodist church worker came to live among the Lumbee. Not until after unification in 1939 did the North Carolina Annual Conference actively seek to influence the operation of the local Native American Methodist churches. In 1956, the Woman's Society of Christian Service became active in setting up the Rural Work. Mrs. Pierce Johnson, President of the WSCS, Sarah McKracken, Chairman of Rural Work, and the Rev. J. E. Garlington, District Superintendent of the Wilmington District were among the leaders.

In the eleven-year period between 1956 and 1967, five rural church workers came in rapid succession. Rev. Frank Grill tells about them:

Alta Nye, 1956-1958

On September 1, 1956, Alta Nye was sent to Pembroke as a Rural Church and Community Worker. Miss Nye had graduated from Scarritt College in 1959 with a degree in Town and Country Work and worked in Caswell County for a while.

She worked at First Church, Sandy Plains, Prospect, Ashpole, Pleasant Grove and Fairview, introducing new and current materials and helping to train lay people to use them.

Her work with women's societies, youth fellowships, vacation Bible schools, and child welfare was the beginning of a response from the national agency which was to continue for a decade.

At the end of her two-year assignment, Miss Nye married Leon Oxendine and remains at First Church where she continues quite active on a volunteer basis. She writes a column for the *Carolina Indian Voice*.

Rebecca Moddlemog, 1959-1970

In 1959, Rebecca Moddlemog took over the work. An ordained minister, she had many years of experience in rural work. Her work was at Hickory Grove in S.C., and in N.C. at Philadelphus, Collins Chapel, and Branch Street, where she helped in its organizational stages.

Miss Moddlemog, a woman of many talents, had a special talent in music. She acquired pianos for the churches, organized choirs for all ages, and taught piano and violin to several talented young people so that they would have their own church musicians.

By 1969, a used clothing project which she had started in S.C. had become a separate mission project. After retirement Miss Moddlemog moved to S.C. and gave another year of volunteer service to Hickory Grove Church.

Barbara Jean Smith, 1960-1962

In 1960, Barbara Jean Smith, a US-2, came to assist Miss Moddlemog. Miss Smith, the daughter of an Indian Methodist Minister in Oklahoma, was experienced and effective in music ministry, especially choirs. Barbara Jean married Carl Maynor, a Lumbee Baptist. At the end of her term, they went to other work in the Woman's Division.

Martha Schlapbach, 1963-1966

Martha Schlapbach was transferred to Pembroke on September 1, 1963. Her specific responsibilities were to New Philadelphus and Collins Chapel. Both churches were new and growing, and Collins Chapel was building a sanctuary. As a youth leader, piano teacher, choir director, and minister of education, Miss Schlapbach excelled. Every person who needed help was welcomed by Martha. She frequently transported people to the doctor or hospital; she encouraged the troubled, advised and challenged the youth, and advocated for social services on behalf of the many in need.

Joan Kiernan, 1964-1967

Joan Kiernan began her work with Miss Schlapbach in 1964. A graduate of Union College, Barbourville, Ky., Miss Kiernan had done part-time rural work in the mountains of Kentucky. Her responsibilities here were to Sandy Plains, Branch Street, Fairview and Hickory Grove, where she taught all sorts of classes: literacy, mission studies, Sunday School and Vacation Bible School.

Her work touched the entire community. Her Volkswagen Minibus transported women to Home Demonstration Club meetings—she helped to organize the club in the Fairview Community—as readily as it did children and youth to church meetings.

Joan's attendance at tri-racial meetings did a great deal to strengthen understanding among the races.

"This truly Grass Roots Mission Work should appeal to everyone," said Mrs. Sam Dunn, President of the WSCS at the time of the funding of Branch Street in 1963 in the amount of \$35,000.

Another abiding influence for good to women and children were the returning McKendree Men. Though most have passed on to their eternal reward, their wives and children carry on their tradition of leadership and service:

Shirley S. Lowry, former correspondent for *The Robesonian* and candidate for North Carolina Senate, and Rev. Tryon Lowry, wife and son of Delton H. Lowry;

Betty Oxendine Mangum, Director of Indian Education, North Carolina Department of Public Instruction and Chair of Wake County Democratic Women (1989-90), daughter of Clifton Oxendine;

Dr. Linda Oxendine, Chair, Department of Indian Studies, Pembroke State University, daughter of Dr. Herbert G. Oxendine;

Lena Epps Brooker, Minority and Special Projects Co-ordinator, Women's Center of Raleigh, is the daughter of Frank Epps.

Vera M. Lowry of the LRDA initiative, now deceased, was the wife of Elmer T. Lowry.

Not to be overlooked are those descended from the architects of the period.

Dr. Earl C., Fred, and Bruce Lowry, and Ouida L. Bailey, living children of Rev. D. F.; and Sally Sampson Bolognesi, daughter of James Thomas Sampson and Dorothy Harmon, and granddaughter of Dr. Cameron Harmon, President of McKendree College at the time the Lumbee men were there.

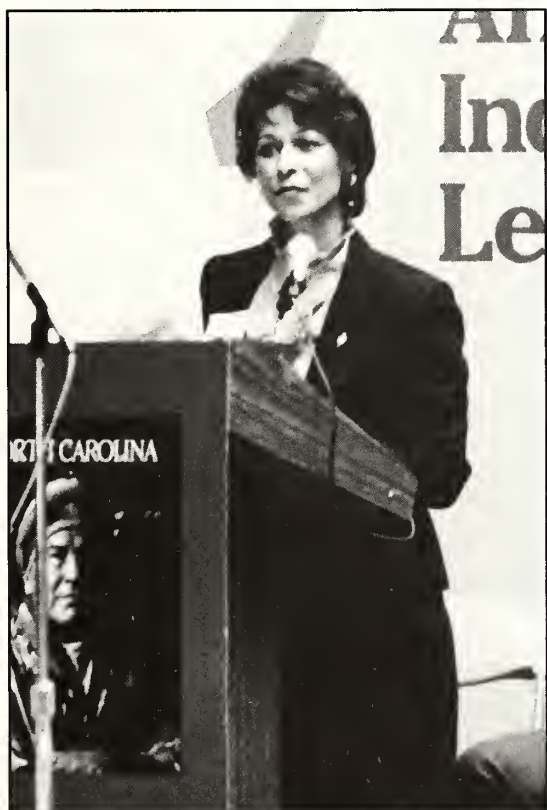
Many others caught the spirit of the movement and are passing it on. Marguerite Jones Holmes and Velma Lowry Maynor, public health nurses; Janie Maynor Locklear, a leader in the Save-Old-Main campaign and spokesperson for Indian Women's issues; Ola Jacobs Goins, Social Services Caseworker; Ruth Dial Woods, Asst. Supt of Schools and member of the Board of Governors of the North Carolina University System, to name just a few.

Countless other Lumbee Methodist women have moved to other communities where they perform outstanding church and community services. And Lumbee young people, at home and away, mark their cultural and religious heritage with pride.

The North Carolina Native American Methodists are thankful for those visionaries who lived among their ancestors in those testing years, and they celebrate their intrepid forebears who followed their dreams and shaped for them an Indian heritage which they cherish.



Ruth Dial Woods welcomes Gov. James Martin to the inauguration of Chancellor Joseph Oxendine at Pembroke State University October 1989.



Betty Oxendine Mangum opening the Encyclopedia Britannica "Great American Indian Leaders" exhibit, January, 1986.



Joseph Mull, Daily Tar Heel.

James Cedric Woods: 1st Lumbee Morehead Scholar; great-grandson of the Reverend W. L. Moore; son of Holiness Presbyter, Reverend James H., and Rosa D. Woods



THE LOGO

A DEFINITION BY RUTH HARPER

The LOGO (Symbol) represents the vision and the mission of the Robeson County Church and Community Center in our multi-racial area. The Center seeks to build community among Blacks, Indians and Whites. (In the logo) the DOVE represents the Holy Spirit. It is through the power of the Holy Spirit that the three racial groups, represented in the HANDS, are able to take up the CROSS and reach out towards each other. The hands reach, but do not touch, recognizing that we have not yet achieved full community. Enclosing the hands is a TRIANGLE, the historic Christian symbol for the Trinity (God, the Father, Son, and Holy Spirit). The THREE ENTWINED CIRCLES also represent the Trinity and emphasize that God's power lies behind our struggles towards community. They indicate as well that the three distinct races in our county, while maintaining their own unique identities, seek involvement with each other. Finally the LARGE CIRCLE symbolizes the eternal, enduring power of God, the power without beginning or end. This power encircles all our efforts and ensures God's final victory.



Sandy Plains Congregation marks the Bicentennial of Methodism, 1984.

Celebrations . . .



▲ 1



▲ 2



▲ 3



▲ 4



▼ 6

▼ 7

▲ 5



I celebrate myself and sing myself.
SONG OF MYSELF, WHITMAN (1819-1892)



1. Lindsey and Lora Brooker of the Hayes Barton Church grace the family Christmas greeting, 1984.
2. Walter Smith of Cary First Church marks his 21st birthday, 1989.
3. Pembroke First children — Vickie, Shirley, Joseph, Grace, and Henry — celebrate Mama Lela's 85th birthday, 1978.
4. Cary's Lumbee Lion Joe Smith at Taipei, Taiwan, 1987.
5. Mike Smith of Cary First prepares his children to celebrate their heritage in the making of a filmstrip, "Lumbee and Legend," 1975.
6. Henry Berry Lowrie's only living Lumbee granddaughter, Reedie Chavis, shows off the picture of her uncle, Henry Berry, Jr.
7. Anglo Methodists assist local church history committees, 1987.
8. "Strike at the Wind," outdoor drama of Henry Berry Lowrie and the Lumbee Indians, premiered, 1976.
9. The Winter Festival inaugurated "1986: The Year of the Native American" as designated by North Carolina's 400th Anniversary Committee.
10. Lumbee children Walter, Alex, and Lynn Smith and Anglo friend Kimberly Johnson, dance at Cary's International Festival, 1980.
11. Lumbee homecoming festivities.



Under Episcopal Appointment of the North Carolina Annual Conference 1990-1991



S. Dufrene Cummings
Church: Sandy Plains
School: Duke



Oscar Cummings
Church: Lighthouse
School: Duke Pastors' School



Simeon F. Cummings
Church: Coharie
School: Duke



Harold Jacobs
Church: Prospect
School: Asbury



Bill James Locklear
Churches: Ashpole and
Pleasant Grove
School: Perkins



Kenneth Locklear
Church: Branch Street
School: Duke



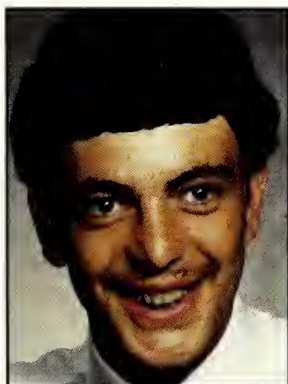
Herbert Lowry, Jr.
Church: West Robeson
School: Duke



Jerry Lowry
Church: Pembroke First
School: Duke



Tryon Lowry
Churches: Granville Circuit
School: Duke



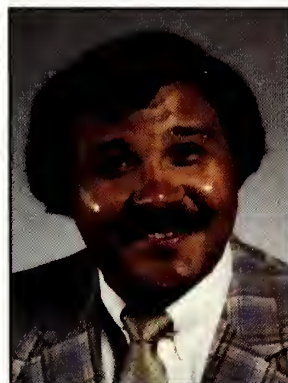
John Paul Prine
Church: Collins Chapel
School: Duke



Milford Oxendine
Church: U. S. Navy
School: Asbury



Carolyn C. Wariax
Church: New Philadelphus
School: Southeastern Seminary



Sam Wynn
Church: Grace
School: Asbury

Not Pictured

Ray Brooks
Churches: Fairview &
Hickory Grove
School: Southeastern Seminary

I will sing unto the Lord, for He hath triumphed gloriously . . . He is my strength and my song, and He is become my salvation. EXODUS 15:1,2.



▲ 1

▼ 2

▼ 3



▼ 4

▼ 5



- 1 The Prospect Chancel Choir, the first Native American choir to sing at General Conference, Indianapolis, 1980. Harold Jacobs, Director.
- 2 At Coharie, Student-Internist Mareta Brewington directs worship musically, 1989.
- 3 The Rev. Bernard Wilborne Lowry Memorial Garden dedication, Pacific Grove, California, 1963.
- 4 Fairview Church children en route to Vacation Bible School, 1965.
- 5 Branch Street Kindergarteners with Mrs. Harris and daughter, 1965.
- 6 Chief Junaluska bust dedication, Lake Junaluska, 1988.
- 7 Pembroke First Church History Committee, Shirley Lowry, Jim Oliver, and Alta N. Oxendine, 1988.
- 8 Simeon Cummings, the first Indian named to a staff position by the Conference.
- 9 Children's Church at Grace. Sam Wynn, pastor.



6▶



7▶



▲ 8



9▶



Prospect Mixed Quartet, approximately 1980.



Harold Jacob, Diaconal Minister, with weekly pre-schoolers at Prospect Church. Probably 1986 or 1987.

Chapter 5 | To Do Justly

To do justly, to love mercy, and to walk humbly with your God.

MICAH 6:8

Methodism has made a difference in the Lumbee quest for self-determination. The field of education early became the first ground on which Methodist means and Lumbee will power would meet; and The Church plays a major role in the continuing struggle for rights, justice and equal opportunity. The influence and financial support which The United Methodist Church gives to its Lumbee constituents and their work for the total community is nothing short of outstanding. As the previous chapter shows, the establishment of Croatan Normal School accelerated instances of cooperative educational enterprise, for Methodists had led in the founding and served in administrative roles for years thereafter. That "The Normal School" became a vital force in the community is heard in the admonition which parents gave their children:

Get an education, something no one can take away from you. Without it you'll be hewers of wood and drawers of water.

.....

The Educators

.....

Though "The College" is not a church-related institution, it is related geographically and spiritually to the local Methodist church. Their grounds are practically contiguous, separated only by the small town park. There are everpresent faculty members who are active members of First Church. And, the present pastor of First Church was recently elected to the University Board of Trustees.

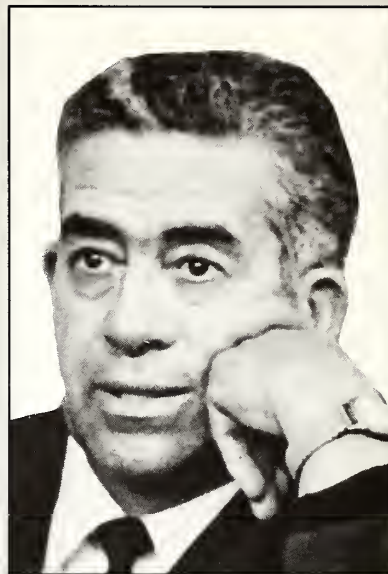
The first non-Lumbee leader to unite the college and the community in the 20th Century was Dr. Ralph D. Wellons, a Methodist missionary and former President of Lucknow University in India. Dr. Wellons brought to the position a strong academic background. At least three major developments marked his administration. First, like all institutions of higher learning, Pembroke State had to cope with an influx of students following the end of World War II. Indian veterans returned home more aware than

ever of the need for education, and many took advantage of the G.I. Bill to gain a college degree. For those students who desired a skill, the college operated a trade school for a period of several years. Second, the need for an enlarged physical plant became obvious. The result was the addition of a new administration-library building, two classroom buildings, a president's house, and plans for future expansion. And third, it was during Dr. Wellons' administration that the college was opened to all races on an equal basis. President of Pembroke State from 1942 to 1956, he and Mrs. Wellons integrated college, church and community life to a degree unprecedented since W. L. Moore.

Wellons invited Indians to golf with him at the segregated Pinecrest Country Club in Lumberton, and he led integrated political caucuses to broaden athletic competitions and scholastic exchanges at the college. Mrs. Wellons' influence was especially strong in church and social groups.

Dr. English Jones, the first Lumbee President of the school after it became Pembroke State, served during a period of great expansion and change, 1962-1979. He instituted an American Indian Studies Department, chaired by Dr. Adolph Dial. Jones established a College Opportunity Program to give marginal students a better chance at college-level work. Though not Methodist himself, Dr. Jones credited his success and inspiration to a great Lumbee Methodist layman, teacher-principal, James K. Braboy. Braboy — as he spelled it — epitomizes the Methodist layman-teacher.

Cast in the same remarkable mold as Braboy were L. H. Oxendine, Zeb Lowry, and Delton Lowry — outstanding male elementary school teachers. They fought the "monster ignorance" against great odds, but



Lillie H. Braboy

James K. Braboy

Born October 6, 1906 at Pembroke, N.C. Graduate Indian Normal School, 1929; B.S., Pembroke State College, 1958, with honors. "South Carolina Teacher of the Year," 1969; One of five finalists for National Teacher of the Year. Married the former Lillie Hall of Purvis, N.C. One daughter. Died November 14, 1976.

Braboy distinguished his state, his nation, community and race as Oakland Community's Moses. He led generations of "children of poverty" out of the cotton fields and into the Leland Grove Elementary school, one a future college president. The two-room school was a vanishing institution before it was closed in 1970 and he became principal of two integrated schools in Dillon County.

At Leland Grove School Mr. Braboy was the principal, taught three grades, drove the school bus, acted as janitor and wound up at night with adult education classes. At Fairview Mission he was Sunday School Superintendent, Adult Bible Teacher, lay leader, and Community Lay Speaker.

they persisted and had some remarkable triumphs.

Mr. and Mrs. Ira Pate Lowry of First Church preceded the Wellonses in developing the campus-of-the-community concept; and they continued it long after the Wellonses departed. Dean of Women, she headed the Foreign Language Department, taught drama, sponsored the yearbook, and played first violin in the college orchestra. At church she taught Sunday School, worked in WSCS, and directed dramatic presentations. He headed the Music Department; directed the choir and played piano at church. Together they wrote the music and lyrics for the college Alma Mater.

Others kept the tradition as well: Miss Marjorie Kanable, head librarian and advisor to the Wesley Foundation; and Miss Angelika Reckendorf, head of the Art Department. Members of First Church, they worked tirelessly with the MYF and the WSCS, accompanying groups to district, regional and conference-level events. Both youth and adults were inspired to accept greater challenges because of them.

Until the 1960s, Indians who advanced through public school had to leave the state to pursue a college education, except to attend Pembroke State, of course. That pursuit taught them that they could succeed outside their county and state. Dissatisfaction with such discrimination inspired them to work for changes at home.

Returning World War II veterans and defense workers accelerated the change process. Sophisticated and politically savvy, they challenged local policy-makers, again on the battlefield of education.

Robeson County had a tri-racial system of public education: White schools, Black schools and Indian schools. There

were five White independent city administrative units; the county public school system administered all Indian and Black schools.

Residents of the five towns elected their city boards and voted for the county board, too. This was "Double-Voting".

.....

The Challengers

.....

The Methodist challengers to this system were Rev. Harvey Lowry and Dr. Martin Brooks. In 1958, Dr. Brooks brought his family home from Detroit where he had attended medical school; they joined First Church Pembroke; and he set up practice in town. He soon sounded the alarm on how Double-Voting prevented county residents from electing minority candidates, even though 80% of the students were Indian and Black. At first his voice cried in the wilderness; after awhile, Rev. Harvey and others joined the chorus. Having personally felt racist slings and arrows, Harvey was a convincing spokesman for making the "Defeat Double-Voting Campaign" a personal matter for the minority peoples of the county. That was just one of many systems which Rev. Harvey challenged in his remarkable, short career.

In 1968, Brooks and Lowry ran for the County Board. Knowing they would lose, they, nevertheless, expected that a Black and an Indian would be appointed at-large members, on a votes-received basis. They lost. The board did choose two at-large members; but neither Rev. Lowry nor Dr. Brooks was appointed, despite their considerable votes.



Harvey Lowry

Born September 12, 1927, Robeson County, North Carolina. Graduate Pembroke State University. Correspondence Courses in theology, Pastors Summer School at Duke Divinity School. Achievements & Honors: #1 in graduating class at PSU, Rev. Harvey Lowry Memorial Emergency Fund at Prospect Church. Married the former Myrtle Locklear. Four sons. Died in service June 25, 1978.

Few people are self-developed. Most have opportunities given to them to develop their gifts and graces. For Harvey Lowry, Sr., that was not the case. He prepared himself through correspondence courses and homestudy. Brought up where the Word was read daily and prayer essential for daily life, Harvey was rooted in the Christian faith and in the Methodist tradition.

Harvey was not at peace with himself until he entered the ordained ministry, which took a long time and a lot of hard work. Duke Divinity School denied him admission due to race, though number one in his class and holder of the highest academic honor for many years at Pembroke State University. In 1956, he began to study theology by correspondence and accepted a part-time appointment to Fairview and Hickory Grove.

A full-time job at Riegel Paper Company, two churches, homework, and sermon preparation kept him busy; but he was soon identified as a gifted orator in the local community. Before long, his oratory was recognized by the North Carolina Annual Conference, which admitted him as a deacon in 1971 and as an elder in 1976. Miss Moddlemog said of Rev. Harvey's speaking talents:

Harvey Lowry is a good enough speaker to become a bishop some day.

Rev. Lowry continued to develop his language skills at his next appointment, Pleasant Grove, his home church, and at Ashpole Center, the second church on the charge. Those churches prospered during his 14 years at the helm. They built new sanctuaries and educational facilities, and he served the conference in many capacities.

His first and final full-time appointment came in 1973 to Prospect. He labored there for five years until he was stricken by a massive heart-attack. Admission to seminary might have given him a longer period of service...??? Jesus said:

He who would be great among you let him be servant and if anyone would follow me let him deny himself, take up the cross and follow me.

That he did. Rev. Harvey worked tirelessly in helping to develop Native American churches. His constant cry, "Can you help us?" was heard by the conference. Today, Native American United Methodists are visible at many more levels because of him. He never became a real bishop, but he did become a real preaching pastor. "The best Prospect ever had," says Dr. Dial.

Jerry Lowry (Son)

More Methodists attacked “Double-Voting” in earnest: Rev. Henry Bizzell, pastor at First Church; Harbert Moore; John McGirt, a Black United Methodist from Rowland; Herman Dial, Lumbee layman and County Commissioner—later chair of the county commissioners—and Rev. Mangum led the attack.

In the early 1970s, the county system enrollment consisted of 57% Indian and 23% Black. The county school board had twelve members: two were Indian and one was Black. Given the importance of education, this was an intolerable situation. In a few short years they had gone from local schools to the forced busing of their children far beyond their communities. They lobbied for merger. In 1974, the first merger referendum lost two-to-one.

Undaunted, they went next to the State Legislature. Numerous caucuses availed nothing.

What could not be done in the caucus room was accomplished in the streets.

After opening their meeting with prayer, a group of devout and determined men and women marched seven times around the legislative building, re-enacting the children of Israel circling the walls of Jericho. There was still Double-Voting; but two Blacks and two Indians were appointed to the board of education.

“Defeat Double-Voting” became a rallying call and other leaders to join the crusade. Janie Maynor Locklear and Brenda Brooks hosted informational meetings, wrote letters, and generally encouraged everyone to support the cause.

The system of Double-Voting fell in 1975. The U.S. Court of Appeals declared Double-Voting unconstitutional, and

remanded the matter to the N.C. Court. A Lumbee student at The University of North Carolina School of Law, Dexter Brooks, supplied the legal brains and muscle to push the document through the federal courts. He recruited UNC Law Professor Barry Nakell who provided the necessary professional skill. (Mr. Brooks became Judge Brooks in 1989, the first Indian in North Carolina to sit on the Superior Court bench.)

Done with Double-Voting, it became easy to elect Indians to the Robeson County Board of Education.

Soon, a “New Board” elected an Indian superintendent, then minority assistants, directors, board attorneys, principals, teachers, and personnel at all levels of instruction. On a broader scale Lumbee educators are marking our time: from First Church, Dr. Ruth Dial Woods, Associate Superintendent in Robeson County, serves on the Board of Governors of the University of North Carolina; from St. Mark’s in Raleigh, Betty Oxendine Mangum directs Indian Education for the State Department of Public Instruction; and from Prospect, Dr. Adolph Dial is a visiting professor at UNC Chapel Hill. They write and lecture on Indian issues for national audiences.

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The Community Responds

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During the Double-Voting campaign, 1960-75, Methodist man-and-money power helped to initiate several other projects. The Lumbee Regional Development Association (LRDA) is the flagship. A large group of Lumbee, some influential in state and national government, chartered this tribal cor-

poration in 1969. Mrs. Vera Maynor Lowry, Methodist volunteer from Pleasant Grove Church, acted as executive director until federal funding commenced. She operated the office on \$125/month, a grant from the Methodist Volunteers in Service to the Robeson County Church and Community Center. Years and millions later, one of LRDA's principal projects is a Talent Search Program which provides scholarships for higher education. Professionals and graduates from that program return to enrich Robeson economically and culturally. Currently, LRDA is agent for the Lumbee Tribe in its quest for enhanced recognition by the federal government.

Early on, Methodists had a powerful non-Indian ally in Miss Mary Livermore, a teacher at Pembroke State and a devout Baptist. Having schooled and worked away from Robeson, Miss Livermore demonstrated new thought and action for the area in the 1940s-50s. Like the Wellonses, she invited leaders from all races into her home in Pembroke to plan and sponsor a prison ministry and other social outreach programs.

A tri-racial Community Forum soon began meeting at the First Baptist Church in Lumberton.

Open dialogue led The Forum to sponsor an American Friends Service Committee to do literacy and voter registration work. Opposition and controversy surrounded its presence, but it persisted, showing what the committed do. Methodist presence in The Forum led to the formation of another group called The Task Force. The Task Force founded the Robeson County Church and Community Center, and spent a year identifying social problems and seeking solutions. The

Center opened in October 1969 with grants from the Bishop's Fund for Reconciliation and from Methodist Volunteers in Service. Rev. Mangum became the executive director.

By 1973, The Center had become an interdenominational enterprise with nearly 60 local churches and 15 different denominations represented on the Board of Directors.

Advocacy became one of The Center's most enacted roles. Programs proliferated: foodstamps entitlement, jobs and job training, medicine, a used clothing store, tutoring, transportation for senior citizens and handicapped persons.

The voter registration program put 11,000 minority voters on the books, and gave them a greater voice in decisions that affected them. Breaking double-voting was the high water mark of that effort. Helping people to help themselves was the main aim of The Center.

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From Moore to Mangum

The poet Longfellow tells us: "*The lives of great men all remind us we should make our lives sublime and in parting leave behind us footprints on the sands of time.*"

Rev. Moore did that. But footprints can be made only while one is alive and walking the earth. A great many Lumbee Methodists are effecting events whose impact may not be felt or seen for years to come.

But there is one adopted Lumbee family whose footprints are even now indelibly imprinted on Lumbee church history, on the Indian community and on the North Carolina social justice system, the Bob Mangums....



Conference Directory, 1989

Robert Lee Mangum

Born July 2, 1933, Washington, D.C. Graduate Asbury College, 1953; Asbury Theological Seminary, 1958; Studied at Duke Divinity School; Ordained Elder N.C. Conf., 1960. Special Achievements and Honors: Founder and first Executive Director of Robeson County Church and Community Center; 1968-1975. PSU Campus Ministry, Co-founder Prisoners' Friends Society, 1964. Jefferson Award, 1984; Asbury Alumnus of the Year, 1988. Married the former Neila Roberts of Pigeon, Michigan. Three children.

When Bob Mangum graduated from Asbury Theological Seminary in 1958, his plans were to pastor a Lumbee Indian church in Pembroke, North Carolina. Unknown to Bob, however, he and his wife Neila were being led to far more than a pastoral assignment in a Lumbee Methodist church.

The Mangums settled into their first pastorate rather easily. After all, Pembroke was a pleasant community and the Mangums' first congregation represented the county's more affluent Indian population. For a while, the intense needs of the area's poor did not confront the Mangums

directly. But it was not long until they realized that there were many people living in deprived conditions throughout the county. Racial discrimination was also evident, especially in education and politics. Bob questioned the integrity of preparing for heaven while settling passively for privation and injustice.

He sought out and involved himself with social ministries being provided through local churches and religious organizations. This connection began a ministry that touched thousands of lives. Bob's Christian love has influenced other Lumbees to minister more particularly to their own communities:

"I was impressed with Bob's charisma and the social ministry concerns he carried out of love," says the Reverend Sam Wynn.

Harold Jacobs, who followed Rev. Mangum to Asbury Seminary in 1969, now directs Christian Education and Music at Prospect where Mangum pastors, since leaving the RCCCC in 1978.

Beyond his church, Bob addresses community problems through membership on various church and civic boards and agencies. As a member of the RCCCC Board, he is still active in its ministries.

"No matter where you live, there are always social concerns. If a community's social problems aren't poverty or racial division, they may be alcoholism, child abuse, or divorce. What a powerful force it is when the Church that introduces souls to the power of Jesus Christ through His own Holy Spirit also reaches out to touch the hurting bodies and unjust environments in which those souls exist. That's practicing real love," says Bob thoughtfully. "Love with integrity."

Adapted from The Asbury Theological Seminary Herald



Reaching Out. For the down-and-out in Robeson County, The Center is their last hope. The multi-racial agency is located at 210 East 15th Street in Lumberton, North Carolina.

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The Voters - Yes!

In 1971, the Lumbee Methodist Caucus and the Black Methodist Caucus both formed for voter registration and education work. The Task Force helped to initiate the formation and funding of both caucuses. The Commission on Religion and Race made consecutive grants to both. After several years, they combined and were housed at The Center. One young Lumbee epitomized the attitude at The Center. Dufrene Cummings set himself a goal of 4,000 new voters for a two-year period. Toward the end it looked as if he would not reach his goal. Disheartened, he threatened to quit, but by dogged determination and deep faith, he registered more than 4,000 Indian voters! Rev. Cummings is now the pastor at Sandy Plains Church.

Ten thousand four hundred minority voters registered during those years of Religion and Race funding. Stunned by the results of the registration project, the Board

of Elections had to change. Indians and Blacks became roving registrars and precincts registrars. John R. Jones, whose family attended First Church, was appointed to the board. When he became chairman, he opened up the process even more. Harbert Moore, later chair of the board, assisted a local advisory committee on the Voting Rights Act. Now, minorities vote in unprecedented numbers, and they are winning elections to public office.

The Methodist Church has celebrated the elections of Dr. Joy Johnson and Henry Ward Oxendine to the State House; J. D. Hunt, Herman Dial and Bobby Dean Locklear to the Board of County Commissioners; Purnell Swett to the Superintendency of Schools, and Mangum, Moore, and Jerry Lowry to the Board of Education.

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The Justice Seekers

Legal justice is another facet of self-determination. The first Lumbee judge was Early Bullard, a Prospect layman appointed in 1954. At the end of one term, Judge Bullard's assistant, Lacy Maynor, was elected to succeed him. Judge Maynor, teacher-farmer-barber, had the distinction of trying the KKK leaders who had rallied in Maxton "to keep the Indians in their place." The highly publicized rout of the KKK in 1958 brightened an otherwise bleak and frustrating period for the Lumbee.

Although it's years since Judges Bullard and Maynor, Judge Gary Locklear is now in District Court, and Judge Dexter Brooks, in Supreme Court. These actions followed crisis situations in 1987-88, when wanton, unresolved murders rocked

Robeson County. Clergy and laity of all denominations organized to address the despair and violence which threatened to overwhelm the county. Two Methodist clergy joined Concerned Citizens for Better Government to address specifics of the legal system: calendaring and postponing cases; coercing pleas; neglect and waiver of rights; capricious detentions; and the need for a public defender system. Hostage-taking at *The Robesonian* newspaper spurred a new organization, The Unity and Human Relations Commission of Robeson County. Soon after, the state established the office of public defender. Supporting these moves were Methodist manpower and Methodist money.

Another lingering concern was the housing and treatment of prisoners, of whom minorities are the majority. The Volunteer Prison Ministry had been carried on primarily by Bishop James R. Lowry, of the Lumbee River Holiness Methodist Conference, and Miss Mary Livermore of the college. After Lowry's death, Mangum, then at First Church, joined with Miss Livermore and the Rev. C.W. Oxendine, another Holiness Methodist minister, to form The Prisoner's Friends Society, which now directs the Volunteer Prison Ministry. One of their special projects was the building of a chapel at the Lumberton unit. Judge Maynor led the fund raising; and the chapel, dedicated in 1964, was the first prison chapel in North Carolina! Rev. James H. Woods, Bishop of the Holiness Conference, now chairs the society. Earlier, Bishop Woods and The Center helped place chaplains throughout the prison system. Local Methodists led the support of the legislation which established the chaplaincy throughout the state's prison system.

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Minding Their Own Business
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The Task Force used statistics to focus on disparities in the county's way of doing business. Minorities made up 57% of the population while Whites held 74% of the government jobs. The Center focused attention on the unfair employment practices by distributing 15,000 leaflets, detailing the disparities.

Things have improved, somewhat. There are now Lumbee police officers. Several are Highway Patrol Troopers. Willie Young, Branch Street, and Michael Chavis, a member of Prospect, excel in that work. And, the Clerk of the Court employs Indians to work in the Courthouse.

County Commissioner Chairman, Herman Dial helped to add minority staff and improved services to minority people. The Department of Social Services was one of the first to reflect more minorities in policy-making bodies. Rev. Simeon Cummings chaired the Board of Directors; and Betty Johnson Roberts, of Sandy Plains, became the first Indian supervisor in the department. Ola Goins, from Prospect, was one of the first caseworkers.

The Lumbee Membership Electric Corporation has been a vehicle of Indian self-determination. Robert Deese, James H. Dial, of Prospect, and Ronnie Hunt, formerly of Branch Street are in key positions.

The Agriculture Stabilization and Conservation Service is another agency where Native leadership has grown. John Robert Jones, the first Lumbee board member, promoted the hiring of Lumbees. Alvin Ray Lowry, Pembroke First, became a supervisor. Wallace Waltman, a young lay preacher from Prospect, worked for ASCS for a time.

Lumbee farmers enjoyed the changes in the private side of agriculture. Lonnie Oxendine and folk from Sandy Plains, Pembroke, and Prospect initiated the establishment of a branch of the Farmers Cooperative Exchange (FCX), ending a 70-year monopoly by the local farm suppliers. The Jones' grain and fertilizer business relieved other dependency on one supplier.

As the local economy improved, the building trades grew. Tenant farmers fled the fields to become contractors, carpenters, and sheet rock hangers, enjoying regular hours and better pay. Lumbee-owned insurance agencies give people a choice of agents.

The small business movement created an environment for creative and enterprising business types to try their wings. Dennis Lowry of Charlotte, a former Chairman of the Board of Trustees of Pembroke State University, owns a chemical manufacturing company. Joseph W. Smith, First Church Cary, son of the late J.W. Smith, owns a motel in Cary. Adolph Dial, eminent entrepreneur, helped to organize the Lumbee Bank, the first Indian-owned bank in the USA, and built two shopping centers, whose businesses have created some 300+ jobs.

Clearly, Lumbee businessmen find great nourishment in the disciplines of the Wesleyan tradition:

Work all you can, earn all you can, and save all you can so that you can give all you can.

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Local Leaders for Self-Determination
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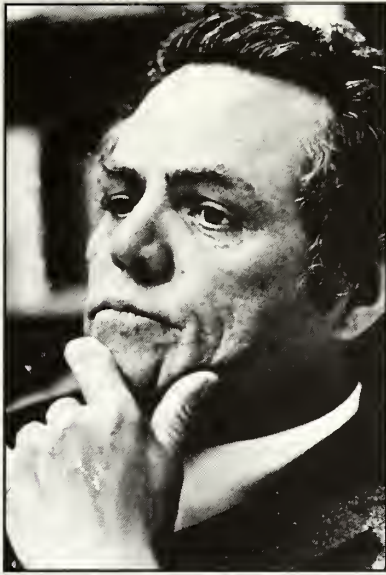
Having toiled for generations to improve their lot in life, North Carolina Native American Methodists know the blessedness of a helping hand and they are committed to a holistic ministry, the Christian source of their cultural salvation—and the birthright of every man.

United Methodist Women adopted a self-help system long before the general church did. They sought, encouraged, and promoted ethnic women of all races and creeds for years, since the 1940s, for sure. Three lay people personify the truth of the saying: *The gods help them that help themselves*—Aesop. They ably represent the numbers who have found a place of service in The Church's organizations.

ACHIEVEMENT

That man is a success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of children; who has filled his niche and accomplished his task; who leaves the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who never lacked appreciation of earth's beauty or failed to express it; who looked for the best in others and gave the best he had.

—Robert Louis Stevenson



Campaign Committee, 1990.

Adolph L. Dial

Born December 12, 1922 in Robeson County. Ed. M. and C.A.C.S. Degrees, Boston University, 1953 & 1958. Co-Author *The Only Land I Know*, 1975. Elected to the North Carolina House of Representatives, 1990. Honors: The Henry Berry Lowry Award, 1983; The Jefferson Award, 1987; The Adolph L. Dial Amphitheater, Honorary LLD, Greensboro College. Married the former Ruth Jones (deceased). One daughter.

Adolph Dial is another of the "Great Depression children," who despite it all, rose to the top posts in education and other chosen fields. The road to the top job as Founding Chairman—now Resident Consultant—of the Department of American Indian Studies at Pembroke State University was not without detours and side roads; but the mold apparently was set early in an eleven-year teaching stint in the segregated schools of Robeson County.

Upon graduation from Pembroke State College for Indians, cum laude 1943, he was called into the military and served in the European theater for the duration of WWII. Since 1947, he has been educator, teacher, principal and college professor. Dial has always had the broad vision that the education of all the people is the only way to eliminate the ignorance which breeds intolerance, whether racial, ethnic, religious, or social. He recognizes the interdependence of our humanity and knows that our well-being rests in quality education for all.

A lifetime member of Prospect Methodist Church, Dr. Dial is an important lay leader in The General Church, and serves on numerous boards and agencies.

Dial retired from university teaching in 1989 and ran for the North Carolina House of Representatives. His second candidacy in 1990 was successful. Three major projects keep him busy presently: writing a history of the Lumbee for publication by Chelsea Press; lobbying for passage of the Lumbee Enhancement Bill before the U.S. Congress; and a visiting professorship at UNC Chapel Hill where he is teaching a course in Indian Studies.

Dial has generated a significant "Buy Back America" movement among the Lumbee of the area. "Buy Back America" is a theme which he uses whenever he can to encourage Indians to buy American, especially lands in Robeson as more and more absentee owners divest their inherited lands.

Dr. Dial is committed to his Indian heritage, to the Methodist Church, and to the principles which made this nation great. He is a Christian scholar, leader, businessman, and humanitarian.



Courtesy of family.



Courtesy of family

Two Gems in Their Church's Crown

Mary Lee Goins

Born April 30, 1909. Graduate Cherokee Indian Normal School. Taught school 38 years. Nominee District Lay Person Of The Year in 1988. Chaplain of Keen-Agers, Honorary member Administrative Board. Married Tom Russell Goins of Prospect. One son.

At 80 years of age, Mary Lee has taught Sunday School for 63 years. Like her soul-mate, Carrie Mae, she early developed an interest in teaching, having to care for her seven brothers and sisters after the untimely death of her mother. The Epworth League became one of young Mary Lee's favorite church organizations, an interest which may have accounted for her going to Iowa and Pennsylvania to teach in Vacation Bible School. That outreach experience probably destined her for the doing of the good works which has characterized her life ever since:

She still operates a county store which she calls, "one of my mission fields." When asked why and how she does it all she says, "I'm just a happy Christian."

Carrie M. Dial

Born October 6, 1914. Graduate Cherokee Indian Normal School. Taught Public Schools 36 years. Coordinator Children's Division 35 years. Nominee for District Lay Person of the Year. Married Simmie Dial of Prospect. One son, one daughter, one granddaughter.

Carrie M. Dial, influenced by outstanding educators, her father Charlie Moore, founder of Prospect School, and Marian Davidson, started her church career at age 14, helping in Vacation Bible School. At 16, she was teaching Sunday School and helping to organize an Epworth League. An obvious leader, she went with Davidson to Iowa and Pennsylvania to teach Vacation Bible School in the summer of 1932.

In retirement, Carrie became the historian/archivist and has organized an array of original furniture and artifacts into a museum: the first pulpit and seven pews at its center. "Miss Carrie" has held offices in the women's organizations at all levels.

Lumbee Methodist Women are intentional about religion and race. With their support, Shirley Lowry, herself a UMW from First Church, helped finance the first Indian-owned newspaper in Robeson. Arlinda Locklear of Prospect/Sandy Plains, attorney for the Native American Rights Fund, was the first Indian woman to argue and win a case before the U.S. Supreme Court. Early on, Emma Lee Locklear was a US-2 church and community worker. Tina Jones and Colette Dial, both from Prospect, lately worked with other tribes in the Southeastern Jurisdictional Association for Native American Ministries (SEJANAM). The Cherokee were served by Tina Jones; the Seminole, by Colette Dial.

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National Leaders for Self-Determination

In 1968, at Farmington, N.M., a dream came true. Indian Methodists were proud to caucus in their own behalf. At a consultation of the Board of Missions, they met as a separate body to consider special cultural and racial issues. They elected representatives to generate a more visible presence in The Church. It was the Lumbee who prodded themselves and other tribal leaders to act aggressively for self-determination. Elected were Adolph Dial, Robert Pineszaddlby (Kiowa); and Ray Baines (Tlinget).

An important outcome of that Farmington First are regional caucuses. The Southeastern Regional Native American Caucus was chaired first by Harbert Moore. Rev. Simeon Cummings was next, and Rev. Sam Wynn is the present chair.

Coming out of the Regional Native American Caucus was a resolution for the establishment of the Southeastern Jurisdictional Association for Native American Ministries, which was adopted by the 1984 Southeastern Jurisdictional Conference. The new organization, with members from nine southern states and 17 annual conferences, held a consultation on strengthening and developing Native American ministries at Methodist College in March of 1986. The findings and recommendations were published. Copies are available from Rev. Simeon F. Cummings, P.O. Box 725, Pembroke, N.C. 28372. It is must reading for all Methodists of the SEJ who want to be a part of an extraordinary cultural re-awakening of a people. A consultation leader and speaker summarized the purpose of SEJANAM:

...to bring high visibility of the Native American presence in the region, and to create ministries when they need to be planted.

A second event was held at Lake Junaluska in 1989.

Pam Lineberger, a church and community worker in Robeson County for a time, later Associate Director for Children and Youth Ministries of The N.C. Conference Council on Ministries, wrote the original proposal for the formation of that jurisdictional association. Rev. Wynn continued the initiative with members of the Southeastern Jurisdiction Council on Ministries, Ross Freeman and Israel Rucker. Rev. Simeon Cummings, Coordinator, is a prime force in the success and future of SEJANAM.



Conference Directory, 1989

Simeon F. Cummings

Born June 24, 1920, Pembroke, N.C. Graduate of PSU. U.S. Army, 1940-1945. Taught School, 1947-1953. Attended Peabody College, Duke Divinity School and Cambridge University. Honors and achievements: Member, Board of Trustees, Greensboro College; Henry Berry Lowry Award; chaired the placing of the Chief Junaluska bust at Lake Junaluska. Married the former Maude Locklear. Nine living children.

On June 4, 1985, The North Carolina Annual Conference recognized Reverend Simeon F. Cummings for 32 years of service. His ministry has had three principal phases: 1953-1973, Pastor, Prospect United Methodist Church; 1973-1978, Coordinator Outreach Ministries, Conference Council on Ministries; 1978-1985, Director and Pastor, Robeson County Cooperative Ministry. Rev. Cummings' ministry is marked by a number of firsts, greatest and longest.

He is the first full-time Native American United Methodist Minister in the N. C. Annual Conference. At Prospect, his ministry lasted for 20 years, and is history-making in some areas. The church experienced phenomenal growth, moving from a membership of 200 the first year to 626 the last year; the second year the church went

from a part-time appointment to full-time; and from a part-time salary of \$700 to a full-time salary of \$3,600. The physical plant grew from a single building to include a modern education building with a fellowship hall. Prospect Church, then called a "sleeping giant" by Bishop Garber, is today an awakening giant.

Another first, the first Lumbee elected to a staff position on the Conference Council on Ministries. In 1973, as Coordinator of Outreach Ministries with major responsibilities for Missions, Evangelism, and Health and Welfare, Rev. Cummings' interests in Indian Methodists spread across the Southeast.

The final phase of Cummings' exceptional ministry began in 1978 when he became the Director and Senior Pastor of the Robeson County Cooperative Ministry. In that role he provided leadership to seven small churches and recruited lay pastors and speakers to assist in that ministry. Training indigenous leadership was a major emphasis.

Like his mentor, Rev. D. F., Cummings may have made his greatest mark in the number of young preachers whom he has assisted in their ministries: S. Dufrene Cummings (son), Bill James Locklear, Tryon Lowry, Bruce Locklear, Jerry Lowry, Kenneth Locklear, and Ray Brooks gratefully acknowledge his influence in their spiritual journeys.

Never one to do the minimum in a role, he served on a record number of boards. At general, jurisdictional and international levels, he has been recognized as *an example to follow* by other tribal and church leaders.

After retirement, he didn't just sit on his laurels, he became Coordinator of the Southeastern Jurisdiction Association for Native American Ministries.

The Native American International Caucus is the highest level of the Native American Methodist hierarchy. All tribes and Indian nations in U.S. Methodism are represented in the caucus, which has founded a Native American Center at Oklahoma City. Rev. Wynn, is executive director of the center called UINAC.

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Looking Ahead

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A look at the Indian ministry will bring us full circle, for it is to this group that the local congregations, and the greater Native American community, look for spiritual, political, and social leadership in their search for increased self-determination.



Bernard Wilborne Lowry

As far back as Wilborne Lowry, Lumbee preachers have sought formal training. An uncle of Rev. Tryon Lowry, Bernard Wilborne, graduated from Boston University School of Theology in 1935. He served for one year in the Blue Ridge - Atlantic Conference at Pine Bluff before transferring to California where he was me-

morialized in 1965 for an outstanding ministry in the California-Nevada Conference.

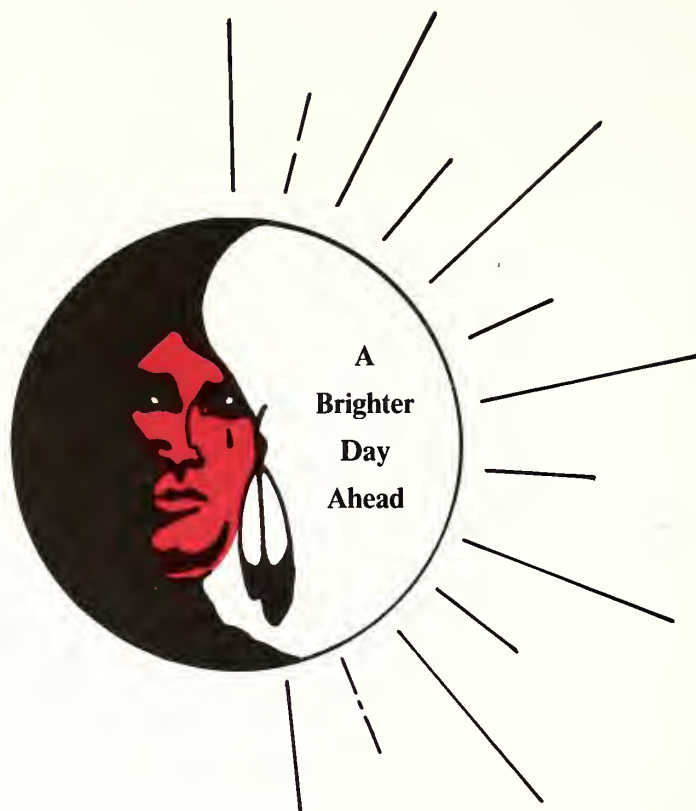
Other seminarians have returned to their homeland. Currently, there are 15 ministers under appointment by the North Carolina Annual Conference.

With a growing number of seminary graduates, Lumbee Methodists feel that it is time to have an Indian district superintendent. This feeling led them to request an appointment by the bishop in the early 80s. The denial of that request led to a confrontation in which the Native Americans marched around Reeves Auditorium at Methodist College where the conference was being held. The Church leaders called for caucus and compromise which resulted in the appointment of Rev. Simeon Cummings as advisor to the Bishop. There is still no Lumbee district superintendent, but Rev. Wynn serves in the Bishop's Cabinet, hoping for a Native American district superintendent in the near future.

The struggle for self-determination by the Lumbee people has a long, long history. It started with the Henry Berry Lowrie protest of 1864. And, in 1990 the struggle goes on. The closest parallel in recorded history is probably the Hundred Years War of 1328 to 1461 between Britain and France. That war lasted 100-plus years and was fought, too, over denied rights; and one side had a powerful advocate to champion its cause, as do the Lumbee.

The French had their Joan of Arc. Whom have the Lumbee? Is it Bob of Maryland? Simeon of Sandy Plains? Adolph of Prospect? John and Mary Methodists of the United States of America?

Reader, decide, for all have had a part in this success story. What does the Lord require?



Southeastern Jurisdictional Association
for Native American Ministries
THE UNITED METHODIST CHURCH

Chapter 6

Generating Hope:
Promise for the Future

With joy shall you draw water from the well of salvation.
ISAIAH 12: 3

If you are Christ's, you are Abraham's seed, and heirs of promise.
GALATIANS 3:29

At first contact in the new land, the English were struck by many traits of these natives. One of the most cogent observers, Thomas Harriot, something of a reconnaissance man for the Crown, published some observations from his trip west in 1587. In them, Harriot described what he could decipher about Indian religion:

Some religion they have already, which though it be far from the truth, there is hope it may be the easier and sooner reformed . . . these Indians believe that there is one only chief great God, which has been from all eternity.

But, the state and the church have taken a long time to realize the promise in Harriot's hope. They tried isolation; that did not work. Assimilation has not worked either; yet cross-cultural cooperation, the current course, seems to be working.

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Multi-dimensional Indians

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The Lumbee future is like most futures, seen as "through a glass darkly". A distinguished Lumbee physician, Dr. Earl Lowry, addressing The College in 1938 said:

What of the future? Calculating from the present trends and the migrations for the past 100 years I will predict that 700 years from tonight (1938) some young historian will be writing his Doctor's thesis on "The Fate of the Robeson County Indians," and he will have a hard time collecting material as they will have become extinct 150 years previous. Amalgamation, in this case a two-edged sword, is doing it day by day.

Consider the contrasting observation of Historian Dr. Adolph Dial:

When the Lumbee “folk experience” is examined closely, anyone at all familiar with eastern Indians knows that the Lumbee, like many others, lost their native culture centuries ago. Numerous bands, isolated along the Atlantic seaboard, point to a colonial cultural heritage. Certainly the Lumbee, whose relationship with Europeans goes back into mystery, have every right to claim this legacy. Part of their assimilation is that they know themselves to be Indian, enriched by different cultures, and in turn, enriching of them. Assimilation need not, and indeed has not meant extermination for the Lumbee.

The truth of the latter position can be seen each year as hundreds of Lumbee gather at Pembroke on July 4. New generations of transplants come to wonder at a place and people that their parents make a prominent part of family history. From all over the nation and from all walks of life—the operating room, the classroom, the corporate boardroom, the pulpit, the marketplace, and from the street — largely assimilated children watch as their elders savor the smell of curing tobacco, retell and share childhood memories, and marvel at the re-enactment of the plaintive epic of the courage and death depicted in “Strike at the Wind.”

All discover, or rediscover, the mystery of what it means to be Lumbee, but they also carry in their multi-racial, multi-cultural minds the economic and social realities of life beyond Robeson. The phenomenal upward mobility of the Lumbee has not lessened their interest in establishing their own ethnic identity within a society free from ethnic oppression.

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Consider This
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- Our nation with about one-half of its Indian citizens on reservations, quasi-concentration camps actually, now makes special provisions for the cultural needs of Indian children. Title IV is the Indian Education section of the Aid to Education Act of 1972. Through that act, the nation provides direct funding to local school districts with 10 or more Indian students.

- Our state, which once denied Indian children public schools, now boasts a Division of Indian Education.

- Making Indian education important in local schools was one of the first tasks and accomplishments of the Commission of Indian Affairs, established in 1972 by state law.

- In March 1989, legislators attended an unveiling of plans for a state-owned, Indian-operated Cultural Center in Robeson County, one of the more recent accomplishments of the Commission of Indian Affairs.

The Cultural Center project reverberates with the patterns of Lumbee-government relations which W. L. Moore set in motion with the initiative that established public schools in the 1880s. Moore sought federal aid, which was not forthcoming. Yet twenty years after his death in 1930, federal law and state monies began to transform public education in Lumbeeland. By 1975, another twenty-five years, the dismal yoke of Double -Voting disintegrated under crush of federal law. In contrast to appointed Indian officials in Moore’s time, today’s strong Lumbee presence in Robeson politics elects officials who support and fund projects such as the Indian Cultural Center.

The property for the Cultural Center was part of an old plantation of several thousand acres. The U.S. government purchased it during WWII and organized a farm co-op, which continued for twenty years. Lumbee individualism, low wages, and mismanagement doomed the experiment. The co-op liquidated, selling some land to a group which developed a recreation center in the 1960s. In the mid-1980s, the state acquired this and adjoining lands for the Cultural Center.

The 550-acre site will provide a visitors' center, a museum, an amphitheater, a conference center, and boating facilities. The first phase, to be completed by 1992, will include the refurbished home place of Henry Berry Lowrie, and a replica of "Scuffletown" (a name once used for the town of Pembroke). Center director Helen Scheirbeck, a Methodist, says that the center will be inclusive, "We are building on the cultural heritage of all the tribes in the state."

.....
The Church Has Changed, Too

- The Church that once separated-out its Indian churches now counts fourteen of them as blessed members!
- A people who worshipped in homes or under brush arbors a century ago now congregate in modern sanctuaries.
- The North Carolina Annual Conference which had only two Lumbee members in 1953 now has seven clergy members, and it gives encouragement and financial aid to those who seek its membership.

But the mosaic is incomplete. Since Lumbee Methodists no longer need the customary invitation and welcome, they

seek to realize their potential through real opportunities of service.

Pam Lineberger, a former staff member of the CCOM, describes a feature of ideal Methodism that carries into the future,

"For the Lumbee, the positive light evolves dually: obedience to God and the will to persevere."

At General Conference in 1980, the Church accepted a Missional Priority of developing and strengthening its ethnic connection. More than handing out money, it aims to develop leadership and strengthen the ethnic local church. New hope arose among the 2000 Indians of the Conference, and among their Christian friends. The more Indians see themselves as of the church, rather than as a problem for the church, the more they contribute to the whole body of the church. Their advisory cabinet position heightens awareness in and of its Indian members; it educates ethnics about church leadership and the connectional system of which they are a part.

The United Methodist Church, as of its 1988 General Conference in St. Louis, had passed seven resolutions pertaining to Native Americans. One of those resolutions, "The United Methodist Church and America's Native People," SP72.A, speaks at length to the need for community, commitment, and courage as the church corrects its past sins, and those of the nation against the First Americans. The church recognizes and admits its complicity in unjust, injurious policies; even more heartening is the promise of resolution:

The United Methodist Church especially calls its congregations to support the needs and aspirations of America's native peoples as they struggle for their survival and the maintenance of the integrity of their culture in a world intent upon their assimilation.

lation, westernization, and absorption of their lands and the termination of their traditional ways of life.

Moreover, we call upon our nation, in recognition of the significant cultural attainments of the native peoples in ecology, conservation, human relations, and other areas of human endeavor, to receive their cultural gifts as part of the emerging new life and culture of our nation.

A 1985 mission study entitled "The Native Peoples of North America" affirmed Indian identity, history and hopes. It acknowledged native contributions to the culture of North America. Indians as well as non-Indians realize a great debt to the aborigines of this land. Becoming Methodist has not exterminated any Lumbee. They have found promise in the challenges of Methodism. Their sense of the human spirit and its relationship to the Lord of creation finds mutuality in a common faith.

- The revised Methodist Hymnal (1989) includes a Cherokee version of "Jesus Loves Me," traditional prayers, and translations of "Amazing Grace" in five Indian languages.

- According to a recent news release, Discipleship Resources will publish in the 1991 edition of VOICES prayers, hymns and litanies from twenty-five Indian tribes.

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Love Links

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The minister is a vital link in the church. As open itinerancy begins, most minority ministers will stay with their ethnic churches. In full, open itinerancy, all ministers will serve throughout the conference, wherever sent. How freely Methodists will accept and appreciate such a system is an open question.

Practically speaking, some fear that the best Lumbee preachers will not serve ethnic churches, and some Lumbee clergy may be uncomfortable in and unprepared for urban, urbane stations. Lumbee Methodists have faced similar circumstances surrounding issues of intermarriage. In the Appendix of this book, the reader will discover many details which make the realm of marriage so sensitive, and so central to the Christianity of Lumbee Methodists. That mixing may lead to mating is distressing to many people. That there are not many such marriages can be forgotten in storms of emotion. That marriage requires and inspires sacrifice and suffering is not always remembered. Yet the joy of marriage is as priceless as love.

Christ calls us, the church, as His Bride and His Body. He reminds us of the marriage sacrament, and our pursuits of daily bread. The difficulties, imaginary and practical, of open itinerancy disclose the depths of racism and fear that accompany our pursuits. Whatever difficulties do come into prospect with open itinerancy will involve the marriage of Christ and Church.

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Methodist Promises

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One Methodist promise to the Lumbee is freedom to participate in all of life's dimensions. Methodism seems to take hold with the spread of industry, amidst the great changes inherent in terrific social change. Although late to Robeson, industrial progress dislocated people and provoked new opportunities. The growth of Pembroke was first generated by the location of railroad lines. In three generations it has developed from a political fiefdom, governed by appointees,

to a genuine municipality, governed by elected locals.

Methodism encouraged this freedom, without abandoning Christ, since the founding of the Pates Mission and the opening of the Normal School in 1888.

Methodism encourages Indian participation in the striving for knowledge and science, so characteristic of modern culture. Adapting to change, and embracing it, has been a necessity for the Lumbee, and it will continue to be so. Lumbee generations of this century, like all Americans, are part of a technology culture that is unprecedented. The editors have literally gone from mules and wagons to jet aircraft, just to recall one aspect of these changes. That there is space-flight informs and challenges the future of Methodism and the Lumbee.

Methodism promises a church future that the Lumbee will help to shape in free association with others, in new social forms, like early Wesleyan societies, ruled not by bloodline or inheritance or tradition but by personal integrity. Methodist discipline encompasses the inevitability of some hardship — without scalps or executions — amidst the twin streams of independence and community.

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The Wells of Promise

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A terrible beauty was born into the Lumbee community during the throes of the Lowrie War. The spirit of radical independence inspired a community of compassion that was also fierce and aggressive in self-

defense, and against prejudice. Providence had given Methodism life in this region. It is no coincidence that Lumbee Methodists emerged from the terror of the Lowrie period determined to put Spirit into the future. Christ spoke directly to the great women and men mentioned in earlier chapters. The promises to them evolved into the bounty that we have today.

There remains strong ethnic consciousness in Methodist activity in Robeson. For example, 1987 Lumbee leaders sparked a countywide ecumenical crusade. Drawing from their own ranks and using local and community choirs, the clergy conducted 12 days of intense evangelism. The harvest of converts attests to the vitality of this crusade. Though conceived and promoted as interracial, the assembly was 99% Indian. The storms and strifes of racism have hardly vanished, though they have calmed.

Perhaps the United Methodist Church has the enviable assignment of walking over the waters of racism as an exemplar of faith to her local bodies. What a prospect: dizzying and exhausting in difficulty and danger, particularly to human bodies composed mostly of water. Fortunately we have Christ the bridge and the builder of our hopes. And when we wear with fatigue and thirst, we have Christ to remind us that there is water aplenty at the well:

*Whoever is thirsty, come and drink!
Whoever believes in me rivers of living
water will flow from within. JOHN 7:37-38*

And there is time enough to get to know Him and each other. Well, that's His promise, a promise whose fulfillment in the past generates sure hope in the future.



Come, Share, Rejoice

as United Methodists
celebrate

Native American Awareness Sunday

April 29, 1990



Mable Haight, director of United
Methodist Seminole Mission in
Moore Haven, FL



Jane Smith, a
Lumbee
United
Methodist
church leader
and retired
teacher

Fulfilling a Unique Ministry

United Methodists across the Church are celebrating Native American Awareness Sunday, April 29, 1990. When you give to the offering on this church-wide special day, you support Native American ministries in annual conferences and jurisdictions. Your gifts fund the Native American Urban Ministries' Initiative program, related to the General Board of Global Ministries, and scholarships for Native Americans attending United Methodist schools of theology.

Because of critical needs, issues and concerns of Native Americans, the 1984 Southeastern Jurisdictional Conference approved a jurisdictional Association for Native American Ministries. Today lives are touched in several ways: leadership development, cross-cultural experiences, and development of new ministries. The Southeastern Jurisdictional Association for Native American Ministries crosses all annual conferences, tribal associations, races, and barriers.

For more information on Native American Awareness Sunday, contact:

United Methodist Communications
P.O. Box 320
Nashville, TN 37202
(615) 742-5489

Appendix 1/Tributes

W. L. Moore's Funeral

This excerpt was taken from an article in *The Robesonian* of Monday, Feb. 9, 1931. In it, entitled "Life of Rev. W. L. Moore, Prominent Indian Leader of His Race," Dr. Parsons paid high tribute to the deceased. He said in part that he had known Rev. Moore for 12 years and that he felt that his life had been bettered by having known him. He said that he always sought his information, that he thanked God for such a man to have lived. He stated that none present could do him honor, as he felt that a great educational and above all a great Christian worker had been called to his great reward in heaven.

"After the large audience, which filled the Prospect High School auditorium, had been seated, Rev. D. F. Lowry, with the audience sang 'Asleep in Jesus.' Rev. P. M. Locklear offered prayer. A choir composed of Misses Rose and Sara Locklear, and Messrs. Lloyd Lowry, W. R. Locklear, George Locklear, and Prentiss Locklear, all of Saddletree, beautifully sang 'No Disappointment in Heaven,' and 'Shall We Gather at the River.' The audience sang as a closing song 'Nearer My God to Thee.' The procession, which had much increased, caused by a delay of a light snow, followed the corpse to the Rev. Moore's old home, where the remains were deposited in a new family cemetery about 100 yards from the home. The same choir sang two beautiful songs at the grave: 'My Faith Looks up to Thee' and 'Guide Me, O Great Jehovah'."

Henry Berry's Daughter: The Reconstructed Woman

A mere child at the disappearance of her infamous father, Neelyanne (nicknamed Polly for her grandmother, Mary Polly Combo) grew up the object of pity and scorn in both the Indian and the White Worlds of Robeson County. In the aftermath of the Lowrie War, Indians felt routine retaliation from a world whose merchants and landlords took advantage of the defeated people. The daughter's main advocate was her lonely, disillusioned and destitute young mother. Rhoda Lowrie and her three small children eked out a living the only way they knew: growing vegetables, raising chickens and fishing the Lumbee River. Polly's formal education came in the four-month session of public schools available at the time. Like some of the Indian youth, she attended the Black schools and caught the "reading fever" which became a life-long passion. But her real teacher was life, and she was an eager apprentice!

At an early age, her adventurous spirit took flight. Wondering what lay at the end of the railroad track that ran by her home at the Sandcut, she watched the trains by day, and at night she charted their comings and goings by their lonesome whistle. She rode the rails, she picked oranges in Florida, and she talked to strangers, in her mind.

She did in fact take to the Turpentine Trail and worked Georgia and Florida. Florida was a wonderland, but an interest-

ing phenomena caught her attention. Walking barefoot among the turpentine trees she sensed something strange. Her footfalls echoed drumlike on the cushiony sod, not solid and firm like in North Carolina. The resounding echo, she was told, resulted from Florida's being a jetty, a peninsula surrounded by and suspended over water. A troubling thought! Though raised beside the Lumbee River, she did not swim! Preferring the solid, dependable, black earth of Robeson County, she came home.

Years of hard work and an iron will perfected several careers, farming and midwifery. Both brought prominence, but it was as a skilled midwife that she became widely known and respected in the land of her birth. The outlaw's daughter had weathered the Reconstruction Period, and she lived happily to the advanced age of 91 years. (1871-1962).

* * *

My Father: A Man With A Mission

Rev. Smith or Mr. Walter, as my father was called by church, school and townspeople, was a man with a mission that motivated him to serve his Lord and Master through his ministry and lifestyle in an unswerving, steadfast manner, obvious to most everyone who knew him and especially to members of his family as they matured. In my younger days I did not understand what force could compel an individual, especially a husband and father, to be so faithful and dedicated to serving others with so little outward and material rewards. You see, my father was not only a Methodist preacher most of my life, from 1928 when he started preaching and I was 8 years old until his death in 1955 when I was 35 years old, but he also taught public school full-time in order that my two brothers, three sisters, my

mother and I had food, clothing and shelter, and that we children received an education.

Maybe part of my failure to understand such Christian zeal can be seen in my observation of the small material rewards that he received. The many trips that the family made with him to the two and three rural churches which he served simultaneously, located in distant parts of Robeson, Scotland, Richmond and Bladen Counties, seldom paid for themselves. On many occasions in the 1930s he would drive his used cars 25-35 miles each way to make his Sunday appointment and often receive less than a dollar in the collection. To make matters even worse, many times the congregation numbered fewer than a dozen people. Additionally, the usual deaths, marriages, sickness and other events that preachers attend to were part of his second-mile giving.

Since becoming a Christian and maturing mentally and spiritually, I find that all my inclinations to live the golden rule without a price tag attached are only reflections of the work of God through the love of Jesus Christ as demonstrated through the teachings and service of my father, and through the loving and caring of my mother who kept us children in line while Papa was on his mission.

As a Native American minister, Papa experienced the limitations suffered by minorities in the tri-racial areas of his ministry. Notwithstanding these factors, he deeply appreciated the training standards and the opportunities the Methodist Church offered him to pursue his spiritual mission. To me, and attested to by others, one of Papa's best sermons, which he preached many times, was on the subject of Moral Christian Choices. In essence, he always praised God for giving him, and all humanity, the freedom to choose whom they would

serve. He chose and served Him with a zeal and fervor that never wavered once, in a way that I could discern, during the entire 35 years that we knew each other as father and son.

My father, James Walter Smith, was a man with a mission for Christ. Thanks to the Methodist Church through the Blue Ridge Conference, at first, for its long-term presence and partnership with the Lumbee Indians. My father and other Native American ministers have made lasting contributions in winning souls to Christ and in strengthening the great United Methodist Church in its Wesleyan striving for Christian perfection in one's relationship to God.

Joseph Walter Smith

* * *

Routing The Ku Klux Klan / A Great Circle Completed

The first time I realized there were Indians in North Carolina was early in 1958 in Fort Worth, Texas. There in the pages of LIFE magazine was the story of courageous Lumbee men who had chased the Ku Klux Klan out of town somewhere in North Carolina. A few days ago an Indian man came into the museum with what were obviously his grandchildren. He asked where the exhibit was which told about the routing of the K.K.K., and led his young companions to the display. After looking at the photographs, letters, newspaper clippings, and the oil painting by Gloria Tara Lowry which is the centerpiece of the exhibit, he pointed to a much younger man in the painting and said, "Boys, that's your grandfather." The pride in his voice was equalled only by the respectful awe in their eyes. And for a moment history was being shared, culture celebrated, time regained. I looked at his face and at the man in the painting. It

was he, whose face had appeared in that LIFE photograph so long ago.

Not since the days of Henry Berry Lowrie had folks had so much to talk about. And they were right to talk, right to feel proud that for once at least the cruelty of racism had been vanquished. A great circle had been completed.

Stanley Knick, Ph.D., 1989

Director/Curator

Native American Resource Center, PSU

* * *

Love Conquers All

After 1835, Indians did not exist east of the Mississippi, according to U.S. policy; they had been removed or they were on their own and routinely out of the dominant culture by law. One of the most crushing and humiliating laws against which the Lumbee had to struggle was that of miscegenation. Enacted in 1839, it stayed on the books for 120 years. Though not much enforced, it nevertheless had its effect, as most people were law abiding. So, segregation kept overt social contact to a minimum.

There was, however, a great deal of covert socializing and some marriages, legal and common law. While most things could be forgiven, marrying Black could not and young people were kept away from contacts with Blacks. Individuals who married Blacks were forced to leave the community. There was no similar social prohibition against marrying Whites, but there were few toward the end of the nineteenth century, because Whites would drive out the couple. Whenever an Indian and a White did want to marry legally they went to South Carolina or to some other state. A prominent Raleigh bi-racial couple, A. G. Bauer and Rachel Blythe, who were wed in Wash-

ington, D. C. in 1895, show that the practice was widespread.

Dillon, South Carolina, became the “marrying capital” for the average Robesonian of all races. It was quick and few questions were asked. Names, not skin color, often told the tale . . .

An Indian couple from Robeson stood before the magistrate, signing their names. Moore, the bride’s name, raised no eyebrows; but when the groom signed on as Dial, the magistrate took notice: “Dial, that’s an Indian name, isn’t it? Are you Indian?” “Yes, we both are, thank you.”

That out of the way, the ceremony proceeded. Just one of the kind of indignities caused by “the law”.

Though there were always instances of inter-racial liaisons and marriage among the folk at every social and economic level, it was those at the professional level which created the greatest feeling of acceptance in the Indian community. Several such Methodist marriages illustrate the power of romantic love on the culture of a people.

Kermit Lowry, principal at the Pembroke Graded School, roomed at the Boy’s Dorm on the campus of the Indian Normal School. Pat Richardson, a home economics teacher from Kinston, roomed in the Girl’s Dorm. Both ate their meals at the school’s dining hall. The dining hall group was small, so acquaintances were made quickly. Unspoken sanctions against social intermingling found no sanctuary in the professional workplace: county-wide teachers meetings, School Masters Banquets, and fund-raising events of all kinds, including attendance at performances by traveling troupes. All were widely attended by locals hungry for cultural outlets. Too, Pembroke First Church became home church to Methodist and other professionals working at The Normal School—and everyone went to church in

those days, if one wanted to stay employed. A Sunday School teacher at First Church, Kermit’s ubiquitous presence, his sense of humor, and his ready smile soon caught the attention of the lady from Kinston. While keeping a proper distance, Kermit was keenly aware of the comely Miss Richardson.

In time, as the story goes, the two found that they enjoyed working together. Work soon turned to play; play turned into love; and love turned into marriage. The newlyweds settled in, into a log cabin which Kermit had built across the street from his father. As was the custom in inter-racial marriages in Indian Country, Pat became a member of the Indian Community. As children came along and local Whites became more antagonistic toward the couple, they moved away. In Gastonia they lived and raised their children, who have become outstanding citizens and professionals.

* * *

Though the marriage took place away from Robeson County, the family came to live and work among the Lumbee. The Lumbee man tells how he happened to meet his Anglo bride . . .

I came back to my home in North Carolina the summer after I had graduated not knowing whether or not I would ever enter college. I had scholarships to Georgia Tech and Dartmouth, but had not the money to go with the scholarship. For several years at least one boy from my hometown had gone to McKendree College in Lebanon, Illinois, located 23 miles east of St. Louis, Missouri. While I was home I contacted one of these boys and told him I would like to get in college some place. He looked over my high school records and my school yearbook, which gave all the information that was needed to convince him that

I would be able to make a college team. After we had talked for some time, we composed a letter giving all the information we thought necessary and sent it along with my yearbook to Dr. Cameron Harmon, who was at that time president of McKendree College.

By return mail we got a letter saying that if I could figure some way to get from my home to McKendree that they would see that I would get through school. At once I made up my mind to enter McKendree College the fall of 1933. I wrote the president that I would arrive at school about two weeks before school began. In doing this I would have time to work enough to pay for my books and a down payment on my tuition.

A cousin of mine had been in contact with McKendree for some time but could not decide whether or not he wanted to enter in the fall of 1933 or the fall of 1934. Finally, I talked him into going the fall of 1933. We left home on a Friday morning, hitchhiking. We covered 1000 miles by Tuesday morning to McKendree college. We had many interesting adventures while on our journey.

At school I was given a job working on the school campus. On this job I was able to work out my room, board and tuition. I entered school and the first year I made a good name for myself in athletics and established many friends. Among my many friends was Dorothy Harmon, daughter of Dr. Harmon, then president of the college.

A typical love story ensued. The college president's daughter falls in love with

the star football player. Dorothy Harmon, an English teacher, came home for the holidays. The handsome Lumbee athlete was a guest of her father, whose custom it was to invite the Lumbee men to spend their holidays with him when they were financially unable to go home. Too, the students on scholarships could earn extra money by keeping the boiler going during the break.

It was love at first sight. After a short courtship, James Thomas Sampson and Dorothy Harmon were married. Dorothy continued to teach; J. T. finished school and became a football coach, which took him to a number of schools and colleges, landing finally at home at Pembroke State. Their presence in the Indian community, at First Church, and in the professional community gave a certain status to inter-racial marriages—A local Lumbee makes good, marries the college president's daughter, and comes home to work. His wife, an equal professional partner, taught at the local high school, and his young daughter happily at home in the bi-racial setting.

* * *

The burdensome miscegenation law was lifted in 1960, when Methodist and Baptist leaders joined political forces to have it stricken so that their kin could marry lawfully in Robeson County. That action restored a measure of dignity to the Lumbee psyche and eased cross-cultural relationships, which have lessened the angst surrounding inter-racial marriages.

Vive l'amour! et Vive le Methodism!

Appendix 2/ Sermon Notes

Notes from sermon journals belonging to D. F. Lowry and J. W. Smith.

1. Supplement to sermon "Christ The Pioneer." Christ is always going before His followers as an infallible Teacher, as a Faithful Friend, and as a Mighty Leader. He went before Joseph to Bethlehem, his flight into Egypt; before Moses to the land of Midian, through the wilderness to the Promised Land. He went before Daniel to the lion's den; the Hebrew children to the fiery furnace; before Paul to Rome and before John to Patmos. And, He will faithfully go before us in our paths of duty, in all our trials and temptations, and in sickness, and even in death we shall find Him going before us.

2. Text: Mark 15:31 "He Saved Others: Himself He Cannot Save." Quakers, Methodists, Presbyterians, Baptists and whatever other denominational names you may have are tags pinned on those respective organizations by their contemporaries by which they have gone out conquering and to conquer. The cross itself an instrument of disgrace and shame has all but (been?) conquered, but by the grace of God is destined to conquer the world. God causes the wrath of man to praise Him. "This man receiveth sinners," hurled at the man of Galilee as an epithet of disgrace, has gone out to the ends of the earth as one of Christ's most complimentary testimonies. Every person who has come to know Him can praise His name with these words, "This man receiveth sinners." Indeed He does. I know this is true for He received me!

a. In a sense it is true, Jesus could not save himself. This may start an argument in your minds. Christ might have had the power to save himself but not the motive. Such was as foreign to Jesus as sin, and He could not sin. Picture, if you can, a man who has riches but will not use them for himself. Jesus has power to save himself, but he will not do it. He never used his power to defend himself. It is said that half of our worries come from trying to defend ourselves. Jesus never did that. They brought accusations against him; they said, "He is a winebibber: He is a glutton: He eateth with publicans." He heard these things, but he did not try to defend himself from them.

b. In another sense this slur or slander is the blackest lie. For in the larger sense Jesus did save himself. He himself said that whosoever would lose his life for His sake would find it.

c. Except a kernel of corn fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit. It is the testimony of all great souls: they gave their lives and yet live on. They being dead, yet they speak. Huss and Jerome; Livingston, Nathan Hale, Lincoln, who died in their causes; and Moses, Augustine, Luther, Nightingale, and Washington, who gave their lives a living sacrifice for truths. All of these being dead yet speak. This lesson is a rebuke to selfishness. We see The One who stayed on the cross living on. We realize that by refusing the cross we lose our own lives. If we are to play the part of men, we must stay on the cross!

Appendix 3/Lumbee Lines

The Mobile Homes We Live In

*My husband is one of those persons, you see,
Who live in houses of bronze.
Creative and quick, he has versatile hands,
And talents which differ from mine.
Our children three are like both us,
Yet like neither him nor me.
The oldest, a son, is as keen as a "brave"
And wears a permanent tan.
Our blue-eyed daughter, with hair nearly blonde,
Could have come from a distant Scandinavian land.
Our youngest, a boy has dark "Eskimo" eyes,
And a dimpled, mischievous grin.
"Which one do we love the most?" you ask.
Well, that would be hard to say,
For each one is precious to both of us,
And each in his or her special way.*

—Alta N. Oxendine

If I Should Die

*If I should die and leave you here a while,
Be not like others sore undone
And keep long vigils
By the silent dead and weep.*

*For my sake, turn again to life and smile,
Nerving your heart and trembling hand
To do something to comfort
Weaker hearts than yours.*

*Complete those dear
Unfinished tasks of mine,
And I perchance may therein
Comfort you,
Lorene Lowry.*

(Found by Mrs. Lowry after the death of her husband, Rev. Bernard Wilborne Lowry)

Appendix 4/ Record of Service

SERVICE RECORD OF MINISTERS SERVING NATIVE AMERICAN CHURCHES IN THE NORTH CAROLINA ANNUAL CONFERENCE

Data based on available records. Period covered: 1890-1989.

Minister	Earliest Date Shown	Ashpole	Branch Street	Coharie	Collins Chapel	Fairview	Grace	Hickory Grove	Lighthouse	New Pa.	Pembroke	Pleasant Grove	Prospect	Sandy Plains	West Robeson
Bizzell, Henry	1968										1968-72				
Blackburn, Linwood	1949										1949-53				
Brady, T. R.	1975		1975												
Bridges, John	1902	1902													
Bridges, Luther	1912	1912													
Brooks, Ray	1988														1988
Bullard, Johnny	1961				1961								*1986		
Bullard, Vicky	1980								1986						
Caudill, Russell	1948										1948-49				
Chapel, M. A.		X													
Cummings, Dufrene	1975	1977-79	1985									1975-77		1989	
		1983-85													
Cummings, Oscar	1957		1963		1962			1963	1990	1957					
Cummings, Simeon	1953		*1978	1987		*1970		*1967		*1959			1953-73	1978	
Dalton, John	1986			1986											
Dial, Claude	1977								1977						
Dial, Plummer	1938												*1938-50		
Garland, Roger	1954										1954-56				
Graham, W. Q. A.	1922												1922-24		
Hunt, Aaron		X													
Hunt, Colon	1900	X													
Hunt, N. O.	1914					1923		1914							
Jacobs, James L.	1972														
Juren, Jerry	1972			1972-83							1972-76				
Locklear, Albert	1939												*1939-50		
Locklear, Bill James	1970	1985			1973-77			1970		1971		1986	*1982-84		

Minister	Earliest Date Shown	Ashpole	Branch Street	Coharie	Collins Chapel	Fairview	Grace	Hickory Grove	Lighthouse	New Pa.	Pembroke	Pleasant Grove	Prospect	Sandy Plains	West Robeson
Locklear, Bruce	1986					1987-88		1986-88							
Locklear, Dewey	1948	1948													
Locklear, Jackie	1955		1969		1963	1961				1961				1955	
Locklear, Kenneth	1963		1989					1982		1963			*1987		
Locklear, Mahoney (P.M.)	1906	1913/1948				1922						X	1906-20	1920-24	
Locklear, Nash	1957					1957		1957					*1950		
Lowry, Aaron	1920												*1920		
Lowry, D. F.	1914	1914	1962		1958	1914		1940		1961	1918-48	X	1944-53	1912	
Lowry, French	1895	1895			*1967	1915		1922							
Lowry, Harvey	1956	1959				1956		1956				1959	1973-78		
Lowry, H. H.	1898	1898-1900													
Lowry, Jerry	1981		1981-85		*1985				*1986		1988-			1985-88	*1988-89
Lowry, Tryon	1984				1984-90					1984-90					
Mabe, Richard	1973		1973-74												
Mangum, Robert	1958					*1963		*1963			1958-62		1978-	1962-75	
Martin, Jack	1965										1965-68				
Moore, Aaron	1890	1890													
Moore, W. L.	1876	1906										X	1876-1920		
Oliver, James	1984										1984-90				
Oxendine, Milford, Jr.	1973		1977			1980						1973			
Ridaught, Horace	1963			1963-74											
Smith, J. W.	1928	1928				1944-55		1940-55				1953	1938-42	1938-42	
Sparrow, Ray	1978										1978-84				
Stott, J. D.	1942	1942											1942-44		
White, Christian	1952										1952-54				
Wilkins, J. A.	1947	1947													
Wilkins, J. H.	1920	1920										X			
Woodell, W. R.	1902	1902				1920						X		1920-22	
Wynn, Sam	1980					1980	1988-					1980			

X Served at church but exact date is not known.

* Associate, assistant to pastor, intern or oversight responsibility.

Appendix 5/ Some Significant Dates In Lumbee Church History

1776	Pension records show 11 Lumbee in Revolutionary War	1896	Croatan churches moved to the Atlantic Mission Conference. Two circuits—Pates and Robeson; two ministers—H. H. Lowry and F. R. Lowry
1812	Records show Lumbee soldiers	1900	Lumber River Holiness Methodist Conference organized, H. H. Lowry, Presbyter
1835	Disenfranchisement of non-whites by N.C.	1908	Sandy Plains organized
1850	Native Americans served by circuit riders. 50-60 members added annually to membership in MEC (Mary Norment)	1905	W. L. Moore ordained Elder in Blue Ridge Conference
1860	First Native American Church founded in Robeson County	1911	Name changed to Indians of Robeson County
1865	Lowrie War began	1912	Indian churches in new Blue Ridge - Atlantic Conference
1868	Henry Berry Lowrie declared outlaw	1913	Name changed to Cherokee Indians of Robeson County
1870	Indians included in the Robeson Circuit Membership	1918	First Church Pembroke organized
1870	Rev. Patrick Lowrie circuit rider in Columbus County	1924	First Lumbee Men to McKendree College
1872	Henry Berry Lowrie disappears	1928-	Marian Davidson sent to Indian churches
1873	Non-white members separated-out by MEC	1953	Name changed to Lumbee Indians
1880	Burnt Swamp Baptist Association organized by Cary Wilkins, a "separated-out" member of the MEC	1960s	Major Church funding of social justice projects and the building and renovating of churches
1880	Indian Only Societies organized (Red Man's Lodge)	1969	Robeson County Church and Community Center organized
1884	Blue Ridge Conference boundaries changed to include Robeson County Indians	1970s	Major funding continues and system changes
1885	Croatan Indians get separate schools	1973	First Lumbee in Bishop's Cabinet
1887	Croatan Normal School opened	1971	Religion and Race funded voter registration project and established the position of community Developer
1888	Three Croatan circuits—174 members/4 preachers		

- | | | | |
|------|---|------|--|
| 1977 | Director of Indian Education placed at SDPI | 1990 | Major Indian cross-racial appointment |
| 1986 | Conference authorized writing and publication of Native American Church History | 1990 | THE LUMBEE METHODISTS: <i>Getting to Know Them</i> published. |
| 1990 | First Indian woman minister appointed | | |

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Under Episcopal Appointment
of the
North Carolina Annual Conference
1990-1991



Robert L. Mangum
Church: Prospect
School: Asbury

Inadvertently omitted from Color Section beginning after page 82.

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